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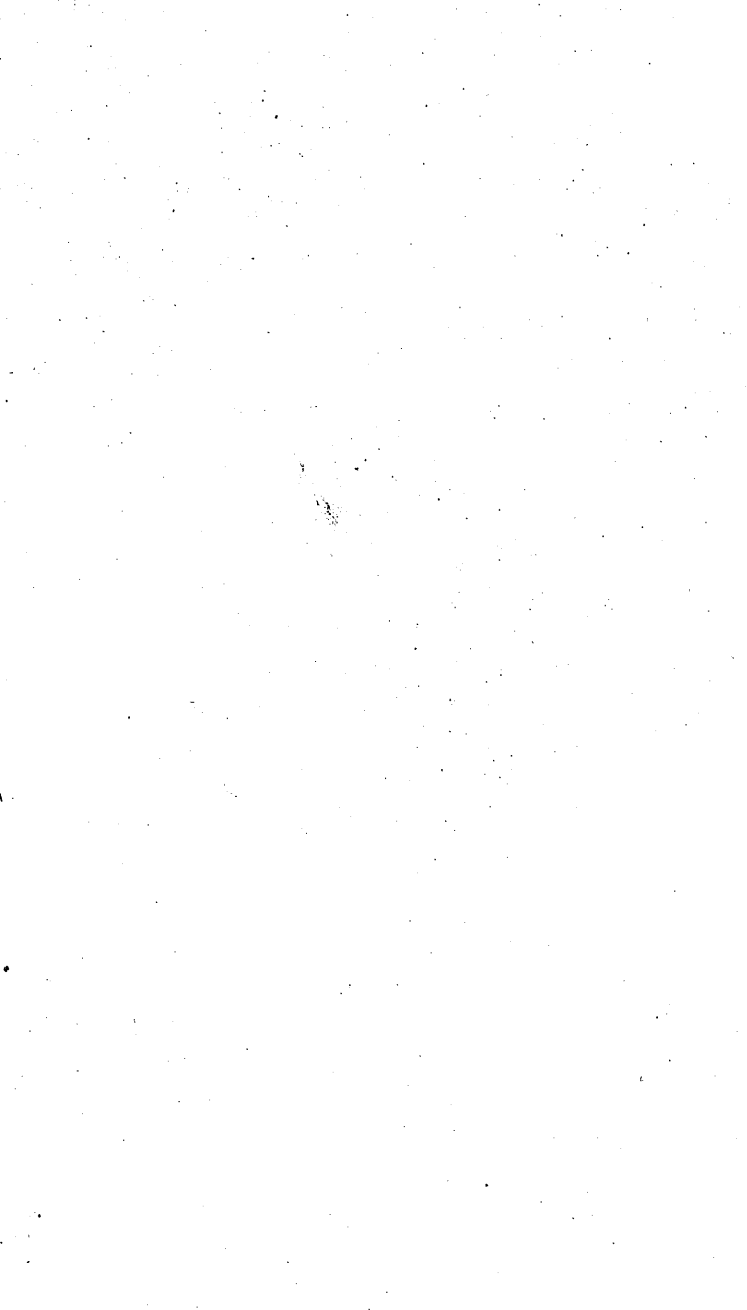
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*National intercollegiate Christian council
"National assembly."*

Report of the National Assembly
of Student Christian Associations
at Oxford, Ohio

December 27, 1937—January 2, 1938

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THE ASSEMBLY—BEFORE AND AFTER

THE National Assembly of Student Christian Associations did not begin at Oxford, Ohio. It was part of the ongoing life of the Student Christian Associations from which its delegates came. It began officially at Oberlin (September, 1936) when the Executive Committee of the N.I.C.C. decided that there should be in December, 1937, a National Student Assembly. Why that decision was made is clear from the statement by the two council chairmen (who also were co-chairmen of the Assembly) that "an assembly is a national necessity" because:

1. Christian youth want to assume their full share of responsibility and exert an influence in all important areas of life. As this is written the Congress of the United States is in session and it is not unlikely that decisions will be made involving our participation as a nation in the next great war. Other questions as vital to students as citizens hang in the balance. There is need for an articulate expression of student opinion on these and other urgent questions. The Assembly offers a dramatic—and practical—opportunity for such expression.

2. The value of cross-fertilization of ideas and experience is apparent. There is tremendous advantage in the exchange of views provided by a national gathering of students of vastly differing background and outlook, coming from colleges small and large in geographical locales as widely divergent as Hawaii and Maine.

3. In a day when definite trends in the nation are moving toward unity in government, culture, economics and education, it is essential that our Movement too think and act with a sense of national unity, understanding and fellowship. Just as America faces problems requiring unified planning and action—in flood control for example—so does the Student Christian Movement need to pool its resources of leadership and Christian strategy in relation to economic, racial, and international problems. We need also as a Movement to be sensitive to the needs of the regions and local groups and to be responsive to them.

4. Students today are finding themselves frustrated in a world of puzzling complexity. Forces at work in the world are so tremendous as to make efforts of individuals seem puny and futile. What does it mean to be a Christian in a world like this? We are part of a world which predominantly is non-Christian. Is it possible for an

individual to be genuinely Christian within it? What are the personal and social implications of a religion based on the ethics of Jesus? These are not problems of the South—or East—or West. They raise other questions limitless in possibilities for sharing of insights, understanding and leadership.

5. This great national gathering will give impetus to the work of the Christian group on a local campus. Besides the discussions on platform and in groups, the Assembly program will provide new techniques in visual education—exhibits, religious drama, movies in relation to program emphases; and in creative leisure—choral music, labor songs, art, appreciation, folk dancing. From this varied feast returning delegates will bring new insights and new methods which in many cases will serve to “make-over” weak campus groups and further strengthen strong ones. One thing is certain—where the impact of the Assembly is felt it will leave no campus quite the same as before.

To carry out the responsibility delegated to it the Assembly Committee planned a program to do three things: (1) To re-think strategy and program in the light of present day thinking and needs (every morning of the Assembly was devoted to this—refer to Section III of this volume). (2) To share the best experiences of local groups in effective program techniques (the afternoons were given to this—see Section IV). (3) To do some fresh thinking on the central Christian purpose and faith (this was done in the Assembly evenings—refer to Section I). As a background for its work in each of these areas a corporate service of worship was planned for the beginning of each day (refer to Section II).

As a basis for the Assembly’s rethinking the strategy and program of the Student Associations the planning committee felt that the Assembly program must deal with the kind of questions that students were actually asking; the kinds of decisions they were actually facing, and the kinds of responsibilities they were carrying now, or would be likely to carry in the near future. To discover what these situations were, students were asked to look analytically, critically and creatively at their campuses, to see what was causing difficulty and what should be changed. Thus was initiated a nation-wide process of discovering the real issues facing this student generation. Beginning with the “Issue Locator”

and continuing through the summer conferences, this process produced the eleven commissions, the work of which had a central place in the Assembly.

In the course of this preparation the Committee was aware that the Assembly was commissioned to be "the focal point of the Movement program for the next two years." It did not judge this to mean that resolutions were to be passed and reported by delegates to those who, not being present, were unable to share fully in the reporter's enthusiasm; rather, it regarded the Assembly as a necessary opportunity for the making of program in terms of projects to be undertaken, techniques to be used and goals to be striven for. This would mean both a new consciousness of the goal of the "kingdom of God" and blueprints for the job of building it. Blueprints would of necessity differ in terms of the differences in experience and insight of such far-flung groups as are represented within the Student Christian Association Movement.

To share the best experience of local groups in effective program technique the afternoon hours were given to program laboratories in which practical program helps were made available for local Associations in all the commission areas and other related areas. Actual demonstration of techniques adapted to local groups was made in visual education, the drama, music, creative leisure, recreation.

The Committee recognized that thinking in any area may be sterile when it is done by those insensitive or callous to what they see. They were aware that the work of the Assembly would be creative in direct relation to the extent to which its thinking was done in the light of a Christian critique for its problems. This "Christian critique" it sought to reinforce by the evening series of platform addresses; these were planned to supplement the Commissions as the speakers dealt with the basic convictions which, as Christians, we hold in common. The Committee chose to have these addresses made, not by one speaker, but by a team of six persons versed in the content of the Christian faith and also closely in touch with the student world and its basic problems and needs.

To Oxford there came 1,350 students from three hundred colleges in forty-two states. In the midst of the gracious hospitality of Miami University and Western College they worked and played and shared life with one another. Many of them worked overtime on commissions in which they felt special concern and responsibility. The five assembly days have been aptly described as "a race between the democratic process and a time limit." A new experience of the meaning of fellowship came to many individuals. Disillusionment, surprise, encouragement—all were factors in the experience of those who corporately appraised the life of the Student Movement and took stock of its achievements, its failures and its potentialities as an instrument for bringing in the Kingdom of God. What is the significance of the Assembly? That answer is of necessity in the future rather than the past. The Movement got off to new starts in the five days at Oxford. The actual results will be known only as the Movement appropriates its values and as local groups everywhere chart their course in the light of the Assembly recommendations.

GRACE LOUCKS ELLIOTT

Chairman Assembly Committee

ROLAND ELLIOTT

Executive Secretary

"WE OPEN THIS ASSEMBLY"

JACK McMICHAEL

FOR more than two years many of us in this auditorium and many of us who are here in spirit only, have been hoping and praying and working for this particular kind of a national gathering of Christian students. We have hardly dared to believe that such a gathering would actually come to pass, and now here it is. On the hospitable campuses of Western College and Miami University The National Assembly of Student Christian Associations has become an actuality.

We come together as students and as leaders of students, from many different backgrounds in this large country of ours. We come from junior colleges in the far west; from small denominational schools in Pennsylvania and in West Virginia; we come from men's colleges and from women's colleges in New England, and we come from co-educational colleges in Colorado, Kansas and Nebraska. We come with many different points of view, religious and social. We come as fraternal delegates from other youth organizations with which this student movement cooperates. We come as representatives of other countries of the World's Student Christian Federation. We come as foreign students who are studying in this country—it is these guest students who can help us to look upon problems in their real, which is to say their world, setting. We come as people whom some of us have known merely as names, as authors of books, as leaders in the field of Christianity, in the field of economics, and in the many other fields which we will be concerned about and in which we will be participating during this Assembly.

Our unity is not a factor of dialect or of skin pigment or even of similarity of conviction. Our unity is rooted in the fact that we are human beings with similar motivations and drives, with a similar desire to discover at this strategically important meeting the purposes of the God in whom we have a common faith.

We come to this Assembly to receive much, but we come pri-

marily as people called to give much. In a very real sense the primary task of a truly Christian organization is that of helping individuals to a growing, vital relationship with that force in this universe which alone can give truly abundant life and purposefulness. And every truly Christian movement must help individuals to discover ever anew the demands which participation makes on them as individuals; must help them find the things which they must do to keep that relationship alive and growing.

We meet in this National Student Assembly as individuals, chosen because of the belief of those who sent us that we as individuals have a unique contribution to make to the Movement in discovering its true function, and that as individuals we are truly representative of the real needs and interests of the local Christian Associations or local Christian groups of the colleges from which we have come.

But not only are we representatives of a local group. We are a part of a great movement which did not begin this year and which is located neither in Ohio, nor in the United States, nor in the world of today. We come as representatives of all those men and women who through the ages have known the glorious adventure of cooperating with God in achieving his purposes.

That is saying, isn't it, that at this Assembly we must be, not simply a representative group but a prophetic group—we are here to discover, not only where we are as a Movement at this particular point in our history, but where we ought to be next year and the next year and the next year. Our task at this National Student Assembly is to find methods, or to forge methods, by which we may reach our high goals.

I

**STRUCTURE AND CONTENT
OF THE CHRISTIAN FAITH**

Addresses by the "Team"

ADDRESSES BY THE "TEAM"

STUDENTS AND WORLD CRISIS

ROSE TERLIN

THE forces of history which in Europe and America have been on the march since the World War are moving now with a drive so accelerated that none can deny that world civilization, and especially western civilization, is at the brink of a crisis which is a life and death struggle of a pattern of life, of culture, of social relationships, throughout the world.

As students we are called upon to know not only intellectually, but emotionally, the real nature of the world in which we live. We are called upon to be open before all new facts. As Christians we are called upon to go an important step further—not only to know the truth but to be determined by the truth to become instruments for the reincarnation of that truth in the world.

The crisis in which the world is caught today expresses itself in struggle, covert and overt. We stand now in a period which marks the end of two decades of peace efforts on a scale larger than the world has ever known. There are more people in the organized peace movement, there are more people informed about international affairs, than probably was true of any period previous to the World War. Yet today we are in the midst of phenomena which I suppose historians will choose to call a second World War. We have war in the Far East, war in Spain, war in Palestine; an overt struggle goes on in India, and in a number of other "danger spots" war may break out at any time. "Might is right" and "to the victor belongs the spoils" are slogans which have become again the pattern of international relations. All Europe is ridden by fear and haunted by a hundred spectres. One country after another is employing all its resources to stave off economic crisis and using its man power to forge more and

deadlier weapons of destruction than have existed before at any one time on the earth's surface. The resources of science and technology, the enormous increase in man's power, the miracles in communication and in a hundred other fields of human endeavor have not been unmitigated values, for they have increased man's power to destroy his fellow men. He may ride the air and dwell in the bottom of the sea—achievements unimagined by our forebears—but these very miracles of science and technology add enormously to man's peril from airplane and submarine. Truly "we have made a covenant with death and with hell are we in agreement."

All the extensive efforts of man for the past two decades to find a way to peace have ended apparently in failure, because peace without justice is no peace, and the international conflicts are the covert evidence of a deeper struggle—that of an old order to save itself and of a new order to come to birth. I am not saying that peace movements are futile; I am saying that work for peace increasingly must be linked with the struggle for justice for all men and races, or the thing we call peace will be merely a further stage of the paralysis of fear which is the death and not the life of nations.

This overt war is merely the outward expression of a covert struggle marking the end of an historic era. "Capitalism"—I use the word to describe a pattern of producing and exchanging goods, and the economic, the cultural, the social institutions which grow out of that fundamental pattern—brought tremendous gains to the western world in all the areas by which an economic system can be tested. It brought increased goods and services, wider distribution, the development of initiative, the extension of political freedom, education, communication, and a hundred other values. However, we only need to contemplate this mature stage of finance capitalism in which we live to see that the system has created its own nemesis as every single system ever devised by man before it has created its own end. While the doctrine of laissez faire has developed individual initiative it has resulted also in a colossal irresponsibility under which industrialists and financiers must make decisions which literally are

matters of life and death to thousands of workers, decisions in which the fate of the workers receives no consideration.

A second axiom of capitalism, that the tools of industry should be privately owned and the inviolability of private property assured—note this!—in order that men may be secure in the enjoyment of the fruits of their labor, has resulted in appalling inequalities in the distribution of wealth. According to the studies of the Brookings Institution, in 1929, our most prosperous year, sixty per cent of the families in the United States had incomes under the \$2,000 regarded as a minimum of decency for a family. In the same year the 24,000 top families had an income of \$1,000 per day, and one-tenth of one per cent of families in the United States had between them an income of \$8,800,000,000.

In a study in New York City for the year 1935 to 1936 the United States Bureau of Labor Statistics reports that one-half of the white families of New York City had incomes below the subsistence level of \$1,800 a year. Fifty per cent of the Negro families of New York had incomes under \$800 a year! The World Committee on Relief reports in 1934 that 2,400,000 people died of starvation and 1,200,000 committed suicide for economic reasons. As these people died for the lack of bread a million carloads of grain were dumped.

An economic system which was to be guided by an "unseen hand" in smooth flexible adjustment to changing demand is now characterized by immobility exemplified, for instance, in administered price, in monopolistic price, and in the growing tendency toward quasi-monopolies.

But the most profound and decisive contradiction in capitalism and the one which affects us most is not in the field of economics per se, but in its effect on human relations. The doctrine of individualism that each man was to pursue, free to develop his own capacity to the limit, was postulated in order that the maximum development of each individual would yield the best possible kind of society. But man cannot live as an anarchic individual. The barriers of self-seeking and self-interest inherent in this system have set class against class, worker against worker, entre-

preneur against entrepreneur, and finally nation against nation, and have resulted in the violent reaction against individualism which you get in communism and fascism. Here, however, the similarity ceases, for Marxism affirms that the abolition of individualism and the establishing of a cooperative society are necessary in order to enhance human personality, while fascism affirms that individualism is bad because it is designed for the good of the individual. Rosenberg's statement that "Democratic and Marxian movements take their stand on the happiness of the individual" is indicative of the fascist position. The fascists have attempted to achieve community by reacting in the direction of eliminating all of the elements in the community which tend in any way to challenge the nature of the community postulated by given leaders.

The reason why the destruction of community, of mutuality between men, is decisive in the breakdown of capitalism is that the revolt always breaks out when men are isolated from the real life of the community. That is the reason why the present revolt against capitalism in the various forms which it is taking in the world is actually a demand for a complete new transformation of human life and human relation, and in that sense it is more than a political revolt.

The product of this crisis is fear—the fear of those who would lose power and privilege—the fear of the little nations that they may be the next victims of the fascist powers—the fear of the middle class that they will be wiped out in the struggle—the fear of the workers of unemployment, of hunger, of poverty, of the black-list. A thousand spectres haunt us—and with four and one-half million young people out of work and out of school, many of them college graduates, even you are not free of fears.

But if fear were the only product of this crisis, we should indeed be in a state of paralysis. But this crisis like all such is a struggle to bring a new and better order to birth. It has already produced a new era of vitality and creativity in art, drama, and literature, and is daily producing new hope for the youth of the world.

In European student conferences I have seen students who have learned how to take hold, who are living where the struggle is nearer to them than it is to you. I have found there more vitality, more joy, more hope for the future, than I find in America. The youth which I have seen in other countries represent the only people I have found there with any hope for Europe and Asia. I want to describe briefly to you some of the work which these students are doing. For some years Chinese students have been offering a most remarkable leadership to the masses of people. No longer are the conferences of the Student Christian Movement held in pleasant places by lake or mountain; they have met in rural areas so the students could go out to educate the masses. They have engaged in every kind of rural reconstruction and mass education. They have done everything possible to present to China the need to develop the life of China to raise the standard of living of the Chinese people. And ten thousand of these students paid with their lives for their activities before the present war broke out. The amazing thing about the student group is their great hope and sense of triumph which even now in face of terrible catastrophe is evidenced in the ringing cry, "China is united." Students were responsible for bringing much of that unity to China, and today the students and the workers are the real hope for China. The other curious thing is that there is in this group no hate for the Japanese. They have a real sense of bond with the Japanese people, for they know that the issue lies deeper than Chinese people versus Japanese people, that perhaps it is the peoples of the world versus the older order of the world, and they know that that order is ending.

In India the struggle is for freedom, for education, for a society in which the vast resources of that country shall be used to raise the standard of living of the masses. The Indian students are leading in the efforts to unite India and to break up the terrible divisions between Moslem and Hindu and between caste and caste. In France and in Great Britain you have groups like the University Labor Federation which are struggling with the workers to make a higher standard of living for all the

people and the use of the resources of the country for that end rather than for the privilege of the few.

The students know that they alone cannot create a new social order, but they see realistically the historical rôle of the workers, of a depressed minority, to bring justice out of a corrupt society. By the identification of themselves with the masses of the people students abroad have made a contribution that is immeasurable, and in doing so have found new meaning for their own lives, and hope in historic conditions which otherwise offered only despair.

I should like to conclude with a word about the relevancy of Christianity to this struggle in the world today. As a journal of the contemporary world crisis I know nothing better than the Bible. Think of the recent findings of the La Follette Investigation Committee on Labor Espionage, with their appalling evidence that every manner of corporation has employed thugs and spies, has purchased munitions and maintained armories in their war against labor organizations in order that wages might not be increased and hours of work decreased. Think of the appalling misery that there is in America today as I read these words from the Old Testament:

"Thus saith the Lord: execute judgment and justice and deliver the exploited out of the hand of the oppressor, and do no wrong. . . . Woe to him that buildeth his house by injustice and his rooms by wrong; that useth his neighbor's services without wages, and giveth him not for his work; that saith, I will build me a large house and wide chambers, and it shall be panelled with cedar and painted with vermilion. Shalt thou reign because thou strivest to excel in cedar? Did not thy father do justice, and then it was well with him? He judged the cause of the poor and needy, then it was well with him. Was this not to know me? But thine eyes and thy heart are but for dishonest gain and for oppression and violence."

It is a fundamental axiom of our Hebraic-Christian heritage that God is not apart from history, that he is an eternal protagonist in the battles of history—a protagonist on behalf of justice and righteousness. A further insight of the Hebraic-Christian

tradition that is a guide to us in this world crisis is in the sense of stewardship which is characteristic of both the Old and New Testament. In this view, the resources of the earth and the creatures of the earth were the gifts of God to be used to his glory by the children of God. Therefore, it was a religious custom of the Hebrews to cancel mortgages every seven years that there might be no exploitation and that a man might not live and work out his days under the crushing burden of debt. Every seven times seven years the land was returned to its original owners so that there should not be accumulation of property in the hands of a few—which was regarded as anathema in the eyes of God.

Try riding through a company mining town, try walking through the slum section of any city, or the quarter in which Negroes are forced to live in most of our cities, or pass one of our large barb-wire enclosed factories—think what these things mean in human terms, and then murmur to yourself: "The earth is the Lord's and the fullness thereof," and realize how we are defeating the desire of God for this nation.

This all roots in the Christian concept of the equality of all men before God. Equality does not mean offering to every man the same thing, but it means taking care that each has his needs met according to his own particular character. It depends now, however, on one's own bank account or on the color of one's skin. We have no right to call ourselves Christians, we have no right to murmur about the Christian solution of this problem or that problem until we have faced for ourselves the meaning of the command that you love your brother, in the terms in which Jesus used it, namely, behaving toward men irrespective of race or creed as you would behave toward yourselves; and the accompanying passion for justice which comes with a sense of oneness with all men. Not till then have we learned the meaning of "Love thy neighbor." As Christian students, facing the crisis of our times, let us be reminded of Jesus' words, "Take heed that the kingdom of God is not taken from you and given to a nation bringing forth fruits worthy thereof."

MAN AND THE WORLD OF NATURE

HOWARD THURMAN

I am the legatee of fierce desires;
A strange bequest of sundry hopes and fears,
Loves, hates and hidden smouldering fires,
Have come to me unsought far down the years
From those whose name I bear; themselves the heirs
Of time, and race, through every bygone age
Of man. And I am not myself, but theirs
Who so devised this jumbled heritage.

Yet I thank God and thank him with a song,
That he gave me a will that is my own
And made me free to choose the right or wrong
And fight; and fashion life as I shall choose.
And with this gift I sigh for no man's shoes,
Nor envy any king upon his throne;
So fare I forth intent at last to be
Master, not slave, of my strange legacy.

I WANT you to think with me tonight about man and his relation to the world of nature. I have written on this piece of paper the gist of what I have to say. I would like to read that first:

When religion for perfectly good reasons of its own succeeded in convincing man that he was of a completely different order of being, it gave to him a kind of conceit that has remained with him down to latest time. Once there was made a vast gulf between man and nature, with nature being symbolic of all that is evil in life, man was cut off from his major source of vitality. Man was viewed as a pilgrim, temporarily domiciled on the earth, but the earth was merely a point of preparation in time and space for a life that was envisioned beyond time and space.

The contribution of psychology and biology to Christianity at this point is very significant. These two sciences in particular have made modern man see that he is part of nature; in a very definite sense he is nature. They have located his impulses which he calls evil in his own past and made them a part of the very life of man, natural and normal. They have not minimized the conflicts within him, but man is more conscious of his responsibility, even as he becomes more aware of his essential helplessness at certain points. His mistakes are made not because he is human, but because he has not yet become human.

He now sees the relevancy of the demand of the Christian religion that he must become perfect.

Even casual reflection upon the evolution of conscious life on the planet reveals an unceasing struggle with cruelty, pain and death. There is struggle in nature. Somehow nature seems to be blind to man's private world of hopes and fears and dreams and ambitions. Much of human life is spent in trying to put the face of a man on the world of nature so that there will be something in nature to which man may speak and something which may answer him in his moments of deepest distress and deepest pain.

But the sense of isolation that man feels in the presence of the cruelty in nature is one that doesn't quite escape even the most callous-minded individual. The complete terror that comes to the human spirit as it sees itself a part of the world of nature and yet separate and distinct from it, particularly in moments of strain and agony, is something that staggers the imagination. Nature cannot hear men cry; therefore men have decided that nature must be an enemy. So they fight against nature. They become defiant. They affirm their significance in the presence of this impersonal world of nature through a delusion. Their minds have separated themselves from it, you see, so they do not see themselves as a part of the world of nature.

There was a man who went to the wilderness for a home,
Building a cabin, grubbing out brush, breaking sod.
The first year drought withered his grain and parched his meadows.
Plague came the twelvemonth after, and his cattle were bone-picked
carcasses and a stench on the wind.
And in the third year there was hail.
Out of the green windows of that cruel mowing
He lifted grimed fists to heaven
And laughed . . .
Laughed . . .
As he shouted:
"God! Listen to me, God. I'm telling you!
I'll beat you yet!"

This is man girding his loins for a life and death struggle with his enemy nature. Then one day man discovers that nature is not his enemy; that as a matter of fact nature, in the light of the

false kind of dichotomy that is in his own mind, simply does not take him into account at all—which is even worse, for men cannot stand being ignored.

Then if he keeps on thinking about it, keeps on judging the facts of his experience, hoping that somewhere in their midst there will come a fleeting glow of illumination that will point to a solution to his problem as far as nature is concerned, he discovers that he is a part of nature and that every judgment that he passes upon nature is a judgment that nature passes upon itself.

What he does nature is doing. The gulf between him and nature becomes in many of its important aspects a trick of his mind. But he doesn't stop there. There is going on within him a struggle that is similar to the one that he sees in nature. There is cruelty resident in him. There is—with apologies—brutality in him. There are impulses that come from he knows not where, impulses that work against what he most desires when he is most himself.

He finds that more and more there is laid upon him the necessity for working out some kind of synthesis between these warring elements within him, turning to psychology, to psychiatry, and to something else, trying to get light that will help him understand, help him locate and define what it is that is taking place within him, even as he continues experimenting with new and different types of syntheses, harnessing this impulse, giving it wide range within zones of agreement, utilizing this particular instinct, let us say—if there be such things left—in a manner that will be of service to something else that has taken ahold of him now, an idea, a creative synthesis that takes the form in his mind of an ideal, a destiny, a purpose, a significance.

It is at this point that modern man stands most in need of the strength and the guidance and the insights of religion. For we have not yet evolved ethical insights that belong to the human animal, who is trying to work out a synthesis of all the varied impulses within him. The ethical insights that we have are built for the most part upon the false line that was drawn in the past between man and nature.

Now that a bridge has been built between man and nature by the aid of the two sciences that I mentioned (and several others for that matter), it remains a task of the modern Christian man and woman to work out ethical insights that are in keeping with this new synthesis.

There are two statements in this connection then, with which I shall close. One of the important results of this new ethic will be a kind of reverence for all expressions of life, with a corresponding demand for compassion with reference to them; and secondly, it will make for an at-homeness in the world and release the inhibitions that are due to the thinking that we have done relative to the essential temporary nature of what Keats calls "this veil of soul-making."

I am a part of nature, plus a deeply lying tendency or manifestation of synthesis. And the key to my ultimate significance is found in the synthesis as well as in the ground of nature in which this synthesis has a firm root.

Heir of the kingdom 'neath the skies
Often he falls, yet falls to rise
Stumbling, bleeding, beaten back
Holding still to the upward track
Playing his part in creation's plan
Godlike in image, this is man.

MAN AND SOCIETY

JOHN C. BENNETT

THIS afternoon we had portrayed to us by Rose Terlin something of the reaction in our time against individualism. You call a man a liberal or an individualist and you refute him—enough has been said, unless you happen to move in certain circles. This reaction against individualism in many of its aspects is justified for the Christian.

The reaction against the irresponsible individual was made necessary both because of the needs of society and because of the needs of the individual himself. The irresponsible individual

leads society to anarchy, the irresponsible individual has nothing worth living for and disintegrates as a personality.

Moreover, there is justification for the reaction against the idea that the individual somehow is prior to the group. There was a time when it used to be thought that the individual was a kind of self-sufficient monad which condescended to come into social relationship. We know of course that that idea is absurd; that from the beginning the individual is a social product in the matrix of family life, and that his personality is the result of the constant interaction between himself and others. We know that if you try to discover the content of a personality, you will find little, on the surface at least, in that content which is not made up of social interests and social purposes and social relationships.

The current revulsion against economic individualism is overdue. It never was true that, if in his economic activity the individual seeks his own good the good of the whole somehow will occur. Today that idea becomes an absurdity when the economic individual is a corporation in control of the destinies of innumerable real persons. Economic individualism merely is a front for the right of strategically placed individuals to exploit masses of workers and consumers.

The criticism of individualism is right, in relation to the search for truth. Not many people really think this, but the extreme to which thought sometimes does tend is the idea that the individual somehow makes the truth, that truth is dependent upon his subjective understanding. We know well enough that in the Christian view of life truth is given. It is there. Truth is given as the will of God. We do not make it. We must discover it and conform to it.

As a result of these ways in which we react against individualism, the talk today is always about the group. It is about the nation, or in religious circles about the church, and among church people about more and more unification of the churches. The word "community" you find sometimes on the lips of fascists; then you discover it again in the writings of John Macmurray. The word becomes one to conjure with. So far this

trend away from individualism to community fundamentally is Christian, for the individual is never an isolated being, self-sufficient; always he is a responsible being. Professor Emil Brunner has developed a whole theory of the nature of man from the Christian point of view on the basis of the idea that man first and last is a responsible being, responsible to God and henceforth responsible for his neighbors and all his neighbors.

I am not going further with this discussion of responsibility or community. At the moment I think it is more important to say that there is an individualism as necessary for Christianity as this idea of the community. There is in the Christian faith a belief in the permanent worth of the individual, in contrast with pantheistic philosophies of life, in contrast with many forms of absolute idealism, in contrast with those political religions which make a God of the nation or of any social group. The Christian belief in the immortality of the soul has been among other things a way of underlining this importance of the individual.

Jesus in his life was concerned much of the time with individuals—lepers, lame men, tax gatherers—often the kind of individuals other people were not bothered with. He was concerned about the lost sheep. That parable of the lost sheep is an illustration of the individualism in the Christian faith. What would our modern group religions do with that? For them the important thing is the success of the policy of the group; the lost sheep becomes just a casualty and perhaps not even one to be regretted.

But for Christians the individual is permanently important. The individual as a Christian is loyal to so many groups that no one group can control him completely; and above all groups he is responsible to God. You might put it this way: that the lines of obligation, of loyalty, of responsibility which go out to various groups—the family, or the immediate community, or the church—and which undergird all the loyalty which goes out to God, these different lines intersect in the individual and therefore the individual is independent of all these groups.

To some degree, also, the individual in a sense is the unit of decision. Nobody else can in the last analysis make our deepest

decisions for us. We make our decisions in the light of what others say, with give and take and understanding, but ultimately it is up to us. If we should decide, for example, to accept the authority of the Roman Catholic Church, we have to decide to do it. Or if some political community, some state, coerces us, seeks to force its will upon us, then it makes all the difference in the world whether we accept this willingly or rebel against it; whether we refuse to be controlled in spirit or possibly engage in conspiracy or end in martyrdom. We must always make that kind of decision. The moral situation profoundly is under control of our decision.

If you approach the subject from the point of view of the community it is clear that a community which crushes out its individual members becomes a poorer community. If you use your political power to round up the best, the most independent minds in the nation, seek to break their spirits in order that they may do your will against their conscience, you are doing something which in the long run will create an intolerable kind of community to live in, a community all flattened out; for the depth, the richness, the variety of the community will depend upon the development of individuals in it. You will be throttling creative thought in that community, and you will inhibit all scientific advance. Ultimately you will create a cynical community, a community in which no man can be trusted, because if people give their loyalty only to that force which overpowers them externally then you never know who really is loyal. The apparent solidarity of the community may break up any time. It is brittle. No man can trust another. Anyone may be a spy. The result is complete moral chaos where you thought you had a community. So that whatever else we do, let us be clear that we do not give up the truth in individualism.

There is one sense in which Christians have a permanent stake in democracy. It is not true to say that Christianity is to be identified with democracy. To say that it is true, is to suggest that some particular democratic state or some particular democratic machinery of government is Christian, and that of course is not the truth. But in so far as democracy does mean respect

for the consciences of individuals, in so far as it does mean government by persuasion for all but a small anti-social element, in so far as it does mean respect for minorities—in so far, Christianity has a stake in democracy, and we may say that Christians as Christians should seek to preserve the democratic form of social life.

Evil in our time is so much more devastating in the relationship between social groups than it is in individual life. At least in so many ways we see kindly folk the instruments of hatred and cruelty and destruction. We wonder how this can be. I have time to make only one suggestion.

In each one of us the most part is controlled by the prejudices, the interests, the horizons of the social group to which he belongs. It is very difficult to be otherwise. And the social group is most often one controlled by economic concerns. The pressure is always that way. And this group interest is almost always idealized for us. From one point of view the group represents something much larger than we; therefore it calls forth our better side.

But the group very often in its relationship with other groups is bent on a course of imperialism, treachery and destruction, and so the loyalty and devotion which are called forth by the group become instruments of evil. That happens all around the world, and it happens in such a way that most people are unconscious of the process.

Let me give you one illustration from our American life. You saw in the papers recently the report of the National Labor Relations Board about the labor policies of the Ford Motor Company. You saw described there the long record of intimidation, of spies, of brutal treatment of union organizers, of the reign of terror in this little private fascist state. But do you ever listen to the Ford Sunday Evening Hour? It is a program to entertain and edify the American people, and always in the middle of it there is a speech in which Mr. W. J. Cameron soothes the American public for about six minutes. This Ford Motor Company is shown as the best of all possible industrial enterprises, in the best of all possible economic systems, in the

best of all possible nations. The same theme Sunday after Sunday. There is always a lot about home, about the aspirations of American youth. There is often a fringe of religion, and invariably the hour ends with a hymn. Here is an illustration, in rather extreme form, showing how the interests of a group are covered over with pious sentimentalities and rationalized in terms of an economic philosophy made plausible in soothing words.

It is the fact that we are so controlled by group interests—and that half of the time we don't know it but instead we see our group interests as some universal good—it is that fact which is the root of a large part of the tragic failure of our social life. This is one side of the truth about man in his relation to society. Another side will have to come later.

FAITH AND LIFE

ROSE TERLIN

WALTER LIPPMANN about ten years ago made a brilliant case for the danger of convictions in a world in which exist such "acids of modernity" as the scientific attitude of mind, the relativity of all truth, the individualism under which each person is a law unto himself. These "acids" have eaten most deeply at the point where Christianity has always claimed validity; that is, in the impregnable certainty of its beliefs.

The youth of today are the inheritors of nearly two hundred years of the working of these "acids." We inherit their reaction against dogmatism and authority; we inherit their characteristic relativism and liberalism; we inherit the psychology and fruits of the eighteenth century enlightenment, the scientific attitude of mind and the fruits and woes of an economic pattern which made science and the enlightenment its handmaiden. Now we are the participants in the reaction against all this—in search for

NOTE: This address and the one "Prayer and Christian Living" are condensations which the editors were unable to submit to Miss Terlin because of her absence from this country.

new dogmas, new authorities, new loyalties which will tell us unequivocally what to believe and what to do.

Let us examine briefly some of the characteristic attitudes of American students. There was, in the earlier stages, the vigorous revolt against dogmatism, against the religious people who have done their share of harm in the world by being absolutely sure of articles of faith and codes of ethics which were only partially true. A wooden orthodoxy which has held that the primitive myths of Christianity are true historic events cannot hold the children of a scientific age, and has lost the real value of these myths as symbolic descriptions of the nature of man, God, and history. So men look elsewhere for answers to these fundamental questions. Not only against Christian belief but against what has been called Christian ethics, are men in revolt.

More corroding, however, than the acids of modernity has been the failure of Christians "to bring forth fruits meet for repentance." The spectacle of Christians arguing over theological doctrines, or offering salvation in purely individualistic terms, while they live off a society which with impunity robs men of their livelihood, is a spectacle without appeal to youth fired with a passion for social justice and desiring to build a world in which brotherhood may be a living reality.

A later stage of this development is in the attitude that beliefs don't matter, that if people are fairly decent and fairly honest and fairly nice, why bother about their beliefs? As for one's self, it's best not to believe anything too much or you'll be sure to be proved wrong in this very relative world. The task of the modern man, in this philosophy, is to avoid extremes at all costs. Reinhold Niebuhr in *Beyond Tragedy* brilliantly shows up the limitations of this position. "If you trust the intelligent pious man he may confound you by insisting that the final form of human society is a mild capitalism, joined with a mild democracy, garnished with a mild philanthropy, and perfected with a genteel religion. If any hungry man should be impatient with this paradise and become a revolutionist he will be threatening not only law and order but the very counsels of God."

This liberalism, tolerance, catholicity of attitude and outlook is

under vigorous challenge today. It is challenged socially and politically because, while it began as tolerance, it has ended as an apologia for injustice, wrong and exploitations crying to heaven for revenge. Liberalism has failed religiously because it has failed to give men the certainties they need. Having freed himself from what he felt to be outworn dogmas, man finds himself at the mercy of every wind that blows with no rudder to guide his course and no anchor to hold him steady. So we have today a developing reaction against this lack of authority and discipline. For good or ill, men are turning to new or old sources of authority.

In Europe the really vital youth I met were willing to stake their lives on democracy, or on the mission of the working class to bring freedom to societies in bondage to privilege or corruption. Read the fascist fulminations against liberalism if you want to see how really deep the need is for people to know what they really believe, what they are willing not only to live for but also to die for. In some cases this search for an absolute authority is a way of escape from the economic, social and moral crisis of western civilization; in other cases it is a genuine search for a loyalty by which the world may be made a better place in which to live. The history of all religions proves the dangers of absolute convictions; the history of modern man proves the necessity of conviction. What is the way out?

Individual Christians and even Christian churches are to be found advocating one or another of all the positions I have outlined. Therefore I make no pretense that the position I shall set forth is *the* Christian position. The fundamental question in this problem, especially for young Christians who presumably have not all the answers sewed up in a bag, is: How can we have profound conviction and sharp-edged action and at the same time be loyal to truth and open to all possibilities of new truth? In other words, how does one have an absolute loyalty (faith) and still preserve the values of the relative aspects of truth so that a dynamic faith does not become a hardened dogmatism, and religion the escape for those who fear truth?

The faith which is a satisfactory answer to questions such as these must meet certain tests:

1. It must have the ability to transform the lives of individual men and women, to remove the frustrations, the fears, the loneliness of the human soul hovering forever on the brink of nothingness. It must, therefore, be able to deliver man from bondage to the fragmentary "I" which is death.

2. It must be the bearer of insights which can transform society. Youth no longer wants to be saved *alone*. Faith therefore must offer possibilities for social salvation as well as individual salvation.

3. It must be a vital faith, illuminating all of life with meaning. William Ernest Hocking, in *Meaning of God in Human Experience*, describes this aspect of faith in these words: "What difference is made to you by your equipment of religious ideas and beliefs? If they are powerless, they are false. Whatever doctrine tends to draw the fangs of reality and to leave men unstung, content, complacent, and at ease, that doctrine is a treachery and a deceit. Note well that it is not pleasantness but force that sets the mark for truth: we have to require of our faith not what is agreeable to the indolent spirit but what is at once a spur and a promise." Thus the faith to which we give ourselves must lead into life in all its aspects, not away from it. It is the very opposite of "the substance of things hoped for, the evidence of things not seen"—the blind leap in the dark which so often has been associated with "faith."

It is my conviction that the religion preached by Jesus, denuded of theological formulation, is a faith which precisely meets the conditions set forth above. The word "religion" is derived from "religare" and meant originally "a bond." Jesus gave his life to preaching that men must establish a particular kind of bond between themselves and God, and between themselves and their fellow men, and that in both cases the bond was identical, that the one relationship without the other was meaningless.

The nature of this bond can best be described by contrasting the ethical man with the religious man. The difference between the ethical moral man and the religious man lies in one important

element: the religious person is committed to the totality of good—even the unknown good. His frame of reference is the good (God in the minimum sense); the ethical man's frame of reference is himself or a revealed body of law (specific goods). It is the difference between Martha and Mary. The religious man will do good works—but his devotion is to God, not to the good deeds. Morality is the *product* of religion for the religious man. He is not directed by a moral code onto which he has attached some beliefs about the nature of God. All too much of what we have called religion has been precisely that, and when it becomes evident that the specific moral code is, after all, only relative—then religion has collapsed.

Now I want to say more precisely what I mean by “being devoted to the totality of good.” There is no magic about religion; if the conditions are not fulfilled the results are not obtained. We cannot underbid God. The religious person is one who acknowledges that his life is marked by frustrations; that his assertive ego is forever being hurt; that forever he is in bondage to his own conflicting desires, is defensive and self-protective, is separate from life rather than organically related to it; above all, that he is a divided being. In his deepest being he knows that there is good and evil in life; he knows that some behavior makes for more life and some makes for death; and he decides to make a choice. He decides to be henceforth directed not by what he desires but by what the total good desires of him, what life in its ongoing organic sense demands of him. At its heart life is a paradox. “He who seeks to hedge his life about shall lose it; he who seeks to destroy his life shall bring it forth a living thing.”

Jesus described the achievement of religious certainty in several ways. A vivid description is in the parables of the pearl of great price and the treasure hid in a field, which you will recall were obtained by the persons joyously selling all they had. These parables are set forth as illustrative of how people enter into the Kingdom of God—or the fellowship of people among whom God is regnant. That is what Jesus meant by becoming a son of God. And what is it necessary to believe about God in order to commit one's life to God? What concepts are necessary? None! Jesus

did not describe the objective nature of God. He spent all his time describing the nature of the relationship which man must establish with God, the relationship of Father and son. One can infer from his utterances that God is both the wrathful judge and the Hound of Heaven—and the author of peace, mercy, and forgiveness. But the important thing for man was that he renounce his own self-seeking and turn to God to seek God's will and do it. Here is the area and the only legitimate area for absolutism, for perfectionism. Man must give his whole being, down to the final core of personality, the will, to whatever he calls God and perhaps it would be just a minimum: the good. God will not deal with less than the whole of man—hence an attitude of absolute commitment to the totality of good, known and unknown, is required of him.

The other part of the essential bond which the religious man must establish is a bond with his fellow men—all men. "If a man say 'I love God' and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This is the core of the essential materialism of the religion of Jesus.

What is the meaning of "love thy neighbor"? Here Jesus goes far beyond the Old Testament from which he took the expression. In Leviticus (19: 17-18) the word "neighbor" refers to "thy people," that is, the Israelites. In the story of the Good Samaritan Jesus goes far beyond the Old Testament. Doubtless those who passed by felt pity and sympathy for the man—but that is not love. The thing which characterized "love" was the behavior of the Samaritan toward a man in need, irrespective of race, creed, or station in life.

This doctrine of the equality of all men before God, this command that we treat all men as equals because that is the way God treats all men, is the most revolutionary ethic in the world. It is no wonder that the Nazis, affirming the "divine inequality of man," are fighting Christianity to the death. The establishment of a bond with God and with one's fellow man is the essential teaching of Christianity.

Such a bond is real only to the extent to which it is incarnated

in the life and behavior of the person. "By their fruits ye shall know them." "The Kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof." "Every tree that bringeth not forth good fruit" is destroyed. There is no place in the religion of Jesus for faith as an escape from reality, for quietism, for a pleasant emotional glow that begins and ends there. Faith is rather a belief about the nature of God and his relation to men expressed in action.

What then is the relationship between absolutism and relativism in this faith? There are two commandments: the command to establish a relationship with God—and with all men. This is absolute, and the one without the other is meaningless, simply because it will not work. The person who has done this is open to all new truth, is flexible and free to adjust because he desires only to make the truth of God a reality in the world. He knows that his task is to make finer and finer responses to the totality of life past and present, so that his behavior, instead of being a block to the desire of God for men and for nations, is an instrument, however partial and inadequate, for it. His task is to seek within the concrete and relative ways of history the larger measure of the good. This task involves compromise.

The difference between the compromises of the Christian who lives by this faith and the mere opportunist is that the Christian does not compromise on his ultimate loyalty—he compromises with relation to shifting historical conditions. He has the ability to change and keep growing in the light of a growing knowledge of God gained from experience. He does not compromise his ultimate ethic but he has no absolute specific ethic—for he knows that the world situation and the national and local issues in which he is working to establish justice, righteousness, and equality require the best effort to conserve all possible values in the course he is pursuing.

The Christian to the degree to which he is really a follower of Jesus from profound conviction must take effective action to promote mutuality, equality, community among all men—and must struggle against the orders of society which by their economic and political structure deny these ultimate values, at the

same time that he is open to all truth. He must be a strong but flexible instrument for a larger measure of righteousness in the world. He knows that no society will ever be wholly Christian, but his moral responsibility is not lessened by the legitimate pessimism which is part of Christianity.

If I were to summarize in one sentence it would be from Ernest Troeltsch: "There are no absolutes in history but there is an Absolute for *me*," that is, the absolute Christian loyalty always transcends the immediate possibility of history, but is always finding partial expression in the relativities of history to the degree to which Christian men and women give themselves to this task. It may be that such opening of one's self to know the desire of God for one's self and one's nation, the yielding of one's self to all that life has to teach, may drive you into the labor movement or into the mission field; or it may mean that wherever you find yourself—as teacher, or home-maker, or business man—you have potentialities for making the high values of life *real*, and not merely the wistful yearnings of your better moments.

BASIS FOR LIVING AND THINKING

EDWIN EWART AUBREY

I AM worried about that student in the eighteenth row. Don't look at him; he is shy. He is particularly shy of theology. He is not the son of a parson, and his father isn't a philosopher, and he is not quite sure what all this talk is about knowing God.

If you ask him if he knows his arithmetic he answers with confidence, "Yes." If you ask him if he knows his history for the coming quiz, he says yes to that, too—we hope.

There is one thing about history, at least, and that is that you can't argue about a well established date. You either know it or you don't know it. And until you get the disconcerting revelation that history textbooks can err, then historical knowledge is the capacity to repeat what the textbook has said. But unfortunately we acquire a cynical distrust of the printed page and sometimes that carries over from the history textbook to another

book, a book which we have counted on a good deal to give us the material to regurgitate as a religious faith. I mean the Bible.

Once we begin to distrust the printed page and begin to suspect that the author may have ideas of his own that are not correct, then we begin to have trouble with one of the major sources of authority and assurance in religious thought. That is, we are not quite sure now whether, because the Bible says so, it is so. But pending that fateful hour, the person is reasonably sure that what is contained in the textbook he has been taught to trust in, is true; and that, if he knows that, he knows truth, and by knowing it he means that he can repeat what the authoritative text has said.

But then this college student also talks about knowing in another sense. He knows he can get up at seven thirty-five and still make the eight o'clock class. He knows that by experiment. Of course, the difficulty is that he knows it to be true for certain conditions. If some of those conditions are not met—if he has a nice case of lumbago so that he can't do up his shoes, or if that coffee isn't at his elbow at the time he thought it would be—then the conditions of the experiment have broken down and he is no longer sure.

When we talk about knowing, we may mean knowing in another sense; there is something we have tried over and over again and on the basis of trying it repeatedly we are sure of the outcome; so we say we know.

Nearly every college student also knows that it is rotten to peddle fraternity secrets all over the campus. Why does he know that that is rotten? Well, that is one of the things that he knows because everybody in his accepted group believes that to be so. It is a part of the established mores, the moral customs of the college community. He knows that that is one of the things that decent people do not do.

Of course, occasionally there are circumstances when something said secretly in a fraternity conclave touches very seriously the welfare of the college and ought to get out—and then a man begins to wonder whether he knows that it is rotten to tell a fraternity secret to the campus. Many people have difficulty in another area of moral knowledge on precisely points of that sort.

Things that have always been assumed to be self-evident truths turn out under the pressure of peculiar situations to be not at all self-evident. So we begin to wonder whether we can really say we know it is wrong.

Then there is a fourth kind of knowledge that every college student has or is likely to have sometime or other unless he is peculiarly immune. That is when he knows that SHE is the girl for him. Well, of course, other people have their reservations on that point. Yet it is the kind of knowledge you are surer about than anybody else.

There is a knowledge of that sort in the field of religion, too, and Freudians say the same thing about the man who professes that kind of knowledge in the area of religion as about the man who professes that kind of knowledge about his best girl. If he knows she is the girl for him they begin to suspect a mother fixation. And if he knows that Jesus must be his guide they begin to suspect some arrested development somewhere in his background. Or if he knows that God is the Father of all men, they accuse him of having projected the father image into areas where it does not belong.

There is a convention of not being too sure of yourself which is extremely fashionable on the sophisticated college campus. No man really dares say that he knows anything except a few things on which the rest of the campus are agreed. So it is, therefore, that when we ask the question, as many of us I suspect in these days ask it rather desperately, "How can I know these things that religious folk talk about?" we find ourselves face to face with a very, very difficult verb.

The student in this frame of mind in the eighteenth row there has a scientific roommate. The scientific roommate is mightily amused at all these professions of knowledge. With him action is inhibited. He proposes to keep safe, and he keeps safe by standing on the safety island, watching the traffic flow by. It doesn't go very fast anywhere, but he has the satisfaction of knowing that he was never taken in. Somebody said once that history was made by the people who weren't afraid of making fools of themselves. And I think it is fair to say that an adult

may be defined as one who has learned not to be afraid of being an ass.

Now this scientific roommate prides himself on the fact that he never accepts anything until it is thoroughly proved—that is, except scientific method itself—and if you want to see this scientific roommate lose his objectivity, tell him that scientific method is “the bunk”!

The point is this: that we have to keep going even when we don't know, and the thing upon the basis of which we keep going when we do not know for sure, is really our religion. This has been well stated by John Macmurray in that fine definition of faith as “what you propose to do in the face of your ignorance.”

Of course, this scientific roommate doesn't propose to do anything in the face of ignorance. On the other hand, he steadfastly uses a scientific method in the face of unknown conclusions which may be reached. He devotes himself to this method of knowing as the best method he can conceive and he proposes to live by it—and in that sense it is his religion.

Of course, he may misunderstand the scientific method, as I find most undergraduates do. As a matter of fact, science does not start with facts; science starts with hypotheses. You and I never saw anybody walk into a chemical laboratory and gape around in the hope of acquiring a scientific knowledge of chemistry. He is out to look for something. He is gunning for some particular fact. His hypothesis determines the kind of facts with which he is concerned, which are supposed to be relevant to his hypothesis and which therefore have significant meaning for him.

The consequence is, therefore, that the sort of science that you have depends in large measure upon the hypothesis with which you begin. So it is, therefore, also, that the roommate of my friend in the eighteenth row is under a misapprehension with regard to the actual method which he employs in his living and thinking. He assumes he starts with raw facts. He really starts with certain conclusions which have been reached previously by testing other hypotheses, and he uses those as hypotheses to move ahead tentatively.

We would all like to be tentative, if we want at all to be scien-

tific. But in the field of religion we encounter now a dilemma, because on the one hand we are expected to commit ourselves in the area of religion. Religion fundamentally is an act of decision. And on the other side the individual wants desperately, when he proposes to throw his life into something, to be sure that that is worth throwing his life into. So we should like to be tentative in order to be scientific, but we cannot be tentative when it comes to a religious decision. So what to do?

There are three ways in which we can try to be sure. I have illustrated them all. I will repeat them now with particular reference to the area of religious faith. The first way to get an assurance is to demonstrate by experiment. Curiously, religion has always said to men, "If you want to know what it is like, try it and find out."

The second way of seeking assurance is that of logical reasoning. Logic always starts with a major premise, and the major premise is always some general conclusion accepted by everybody. The logical reasoning does not of itself give you some assurance unless you have an acceptable major premise to start from. You can reason no matter how logically with the wrong premise and you will get nothing that carries with it any assurance.

The difficulty, however, with logical reasoning as a means of assurance, is that you have to assure yourself first of the validity of reasoning, and you can never prove rationally that you ought to trust your reason. Apparently, if you are going to accept the logical rational approach to any assurance in the area of religion, you must first of all indulge in an active trust in reason itself.

Then there is a third avenue that is best illustrated, I think, by the fellow who knows *SHE* is *the* girl; he knows it by what you may call an intuitive certainty, a combination perhaps of your general intellectual experience and your emotion. The two are woven inextricably into each other so that the product which we call intuition doesn't yield itself to a rational analysis nor fully to emotional psychology.

The difficulty is that all of these forms of knowing leave us without any advance certainty. All the tests which give us assurance are ultimately tests in action. You have to assume that it

is true in order to find out if it is true. That is why in the area of religion, as in the area of science, we must deal in probabilities. That is why the language of theology is always the language of analogies, and not of literal statement of fact. We *suggest* the truths we wish to convey because we cannot fully state them in the coldly logical language of the philosopher. God is a father: *i.e.*, he is as a father is in certain respects, but not in others. Don't trust the analogy too far. We use analogies to convey profound religious truths which do not lend themselves to simple, literal statement, and woe betide the systematic theologian who tries to make the analogies into literal truths!

Here we are then, left with uncertainty as to the future—compelled to act; in order to act forced to make a decision; unwilling to make a decision involving our whole lives unless we can be sure. We seem to be left in an intolerable, paradoxical situation. Every action, therefore, must rest on an act of acceptance. This is true even of science. He is a treacherous guide and an unwitting fool who, not being a technical scientist, dares to mention relativity. And the outcome of all this talk about the theory of relativity appears to be that the only truths which seem to have absolute value in the area of science are absolute *for a given frame of reference*.

In physics it appears to be the speed of light which is used as a standard for measuring distances and time. Those of you who have been into the area of physics dealing with matters involving the Fitzgerald Contraction and all the rest of it know that we have to reckon our distances in terms of the speed in which we move. So that we have to admit at the outset that we talk as from this planet when we talk astronomy. When we try to talk in terms which appear to be objective to this planet, we can talk only in terms of the speed of light, or fool ourselves that we are being more objective than we are.

There is, therefore, a frame of reference with regard to which we accept certain things as truth, and this brings us to the importance of the frame of reference in the field of religion and morality. The clue to any assurance is the acceptance of a given frame of reference. There is a much simpler way of stating that, one

that has been used over and over again. It is the phrase, "Take a stand." You accept a frame of reference in the religious field when you take a stand. Everything is true or false from that standpoint. Accordingly, it is of great importance what the stand is that you take. In this sense, therefore, commitment is the condition of knowledge. How can I know? Take a chance on this frame of reference. "He that doeth the will shall know the doctrine."

As a matter of fact, this is what has been meant in Christian thinking by the traditional term "sin." When theologians talk about sin and the corruption of human nature even extending to man's thinking processes, what they mean is that he is thinking with a frame of reference which excludes God. By the exclusion of God the frame of reference is falsified; therefore all other subsequent thinking in his life is erroneous. And if you think without reference to God, since whoever is not for him is against him, you take a stand against God.

All your subsequent thinking is conditioned by that. The peculiar thing, furthermore, is that the acceptance of this frame of reference is itself an objective fact. Other people can describe it. That means that you to the other person are in the position of having accepted a frame of reference. In other words, you have from their point of view taken a stand, you have been laid hold of in your thinking by something outside yourself. That is a very religious phrase, too, by the way, "being laid hold of." You will find it many times in the Bible, and particularly in the New Testament. Paul uses it.

The test, therefore, for the Christian is whether he will accept the Christian frame of reference; and a part of the task of these evening sessions, as I understand it, is to try to sketch out some of the broad outlines of a possible Christian frame of reference for your thinking. You can't tack it onto your present thinking, because you have to make this frame of reference yourselves. But how will you build a Christian frame of reference for yourselves so that within it you may begin to mark out lines of certainty in your own experience? There are two things that can be done: you can start with the faith which you now have in

something positive or creative or good that you do at present believe in. Start with what you have and work it hard. The other suggestion is that you begin to develop a Christian frame of reference for yourselves by committing yourselves to Christ. I mean by that that you should aggressively seek to understand the life and spirit and teaching of Jesus Christ. We should also be willing to wait patiently and listen to what he has to say to us. Some of the things that you bring to the New Testament as questions will find no answer there. There is a danger that you may miss what the New Testament has to say to you if you are too preoccupied with your own questions, or you may read in answers that are not there and were not intended to be there. So read aggressively but wait patiently for his questions as they come out of the record of his life, and then, living in his spirit, accepting his mode of life as a frame of reference, living in his spirit as you grasp it increasingly, try that out as a frame of reference for your life.

Faith, then, is the willingness to act, in the face of an unknown future. I cannot give you certainty about the future. And I do not believe religion ever intended to give you a certainty about the future. The task of religion is to nerve you to commit yourself to some frame of reference, a belief in God, and a belief in Jesus Christ as the basis from which you propose to do your living and thinking. It is acceptance of a view of the world, which then will give the future meaning and bring greater certainty as you move on.

HOW CAN A CHRISTIAN DETERMINE GOALS AND METHODS OF ACTION?

JOHN C. BENNETT

THIS evening I shall start at the point where it seems the greatest perplexity existed at the end of last night's meeting. It has to do with those words "absolute" and "relative" that we heard so frequently. It has to do with the fact that Christianity fundamentally is commitment, a life of dedication to God's will, a life

of love without barriers, a life that involves fellowship with no limits to it. This commitment on the one hand; and on the other hand, this grim fact: that in the kind of world in which we live it seems that there is almost nothing which Christians can do as citizens on a large scale which is not evil, which does not contain such a mixture of good and evil that it is very difficult for us to make our decisions. Our choices seem to be not between good and evil but between evil and greater evil, and it is difficult at times to predict which course will prove to be the evil and which the greater evil.

It is this fact that I want to illustrate briefly, from the present world situation. We would all like to do something to stop aggression whenever we see it in the world. We would like to do something to check what seems to be the growing power of military states, something to protect the victims of this aggression, something in an organized political way, as citizens of a powerful nation. We realize that if we don't do something we become partners in that aggression. And yet if what we do is very effective (if it is just enough to relieve our own feelings it may be all right), but if it is very effective, it may invite the kind of retaliation which may lead to world war. World war would spread the area of conflict. It would not relieve those who are now victims but would add to their number; it would create chaos and hell out of which no good can come. That is the choice we face.

Today in this country perhaps the most important single fact, as far as our domestic life is concerned, is the development in our midst of a powerful labor movement, the beginnings of it at least. We see all around us conflict between labor and capital on a scale which we have not known in our lifetime. We know well enough that the development of this labor movement is a necessary next stage in American civilization. We know well enough there is no other answer to the industrial tyranny which has meant exploitation and insecurity and fear for a very large proportion of Americans in a so-called democratic country.

The only answer to that kind of tyranny is a labor movement. Yet we know well enough that labor itself lets loose very much

evil. We know well enough that a labor movement advances by means of much intimidation, much falsehood, much hatred, some violence. Here again we are caught in a dilemma where our choice certainly is not between black and white. As we make decisions in the face of those perplexities—and these are the kind of perplexities which are writ large over our society, and are to be found on the campus and in personal relationships—we find that the problem is complicated by the fact that the best people whom we know differ. I want to suggest some of the grounds for these differences.

In the first place, there are those who tend to be absolutists, perfectionists. Now there isn't anybody who actually is an absolutist except a dead one. You cannot live in organized society without living off of evil in some form and contributing through taxation to armaments and all the rest. But there are many of us who feel that in each generation there is perhaps some one issue which is paramount. We feel that this issue is so important that at this point we will not compromise; and perhaps the most important issue here for Christians is the whole matter of violence—and particularly mass violence, organized violence against persons.

There are those who feel that while they recognize fully the constraint which is laid upon them to avoid organized violence, they recognize that there may be situations in which a little violence or perhaps no more than the threat of violence now will avoid more violence later. It boils down to that when we argue about this question. The people who hold this second position feel that they must be free in each particular situation to make judgments without any absolutistic assumptions.

Then you have all sorts of other differences. There are technical differences; that is to say, differences of judgment about facts, about technical issues concerning which many of us are not expert at all.

There are differences of prediction—prediction on issues that are so complicated that not even the experts can understand them—what is going to happen in the long-run result of any

policy, especially today when things move so quickly? Christians honestly differ here.

Then you have differences of emphasis in regard to competing values. There are those who are most concerned about order, efficiency; those who are most concerned about liberty; those who are most concerned about the leveling up of the masses of the people culturally; those who are most concerned about developing higher levels of culture among a few—all such questions involve differences in the weighing of value.

I want to suggest this one thing about these differences: Christians are bound to continue in them, and from one viewpoint they are good. It is a very good thing we have Christian conservatives and Christian radicals. It is a good thing we have those who specialize upon the evils of the present order and those who specialize upon the evils that probably would come in any new order. Let me suggest this, however: the kind of people who are the specialists about the evils in the present order are probably those who are nearest to the victims of it, and the kind of people who are specialists about the evils in a possible new order are those to whom the present order is not intolerable. The important thing for a Christian, it seems to me, is to recognize that there is an honest difference of opinion here, a difference of judgment that is fruitful. There also is a difference which is purely a matter of bias, bias that comes from our position in society, and it is the task of the Christian Church and the Student Movement to help all of us to make allowance in our judgments for such bias.

Before I finish this part of the subject I want to say something about the relativists. There are relativists and relativists. There are those, for example, who tend to level down their Christian standard to the immediate demands of any particular situation. But on the other hand, there are those relativists—and this is the only kind that seems to me to have any place here—who day in and day out put the burden of proof upon everything which seems to be lower than the absolute; put the burden of proof on it; keep it as far as possible tested and pulled up by this absolute loyalty. Also, we must recognize this further thing:

that no matter how effective from some points of view any set of means may be—relativists can say this, too, just as well as absolutists—the means to a very large degree determine the end. I do recommend that everybody who is interested in this subject read Aldous Huxley's *Ends and Means*. Both those who are absolutists and those who are relativists could learn much from this. It is a necessary corrective to the tendencies of thought which are natural to many of us.

So far, I have spoken about one general subject: How we adjust the Christian ideal to these practical considerations. I want now to go on to another quite different topic. I want to point out that the Christian idea of man that some of us talked about the first night has profound implications for our social choices. The fact that in Christianity you have both optimism and pessimism in balance is one of the most important things which Christianity can give to us. Pure pessimism is reactionary, because pure pessimism means that things may be bad, but if you change them they probably would be worse. That is a very convenient doctrine if you happen to be comfortable yourself in the present situation. Pure optimism is reactionary because it tends to identify the ideal and the real. It tends to take what is and regard that as at least capable of becoming the ideal without radical change.

In Christianity you get that balance between optimism and pessimism which makes possible a radical religion; and a radical religion which never at any point will crystallize the *status quo*, which never at any point will come to society and say, "Here it is. Now we have the ideal. Now the Kingdom of God has come." What it all comes down to is this: that with the Christian view of man we know every social system is under the judgment of this absolute ideal which is the will of God.

On this balanced view of human nature we can lay a foundation for many of the things that many of us in the past have believed in because of a rather uncritical optimism. Democracy, peace, and economic change—I think every one of these can be believed in with this view of human nature, partly because we

believe in man and believe in what he can do, in how much he can be trusted if he is given the chance, and in his capacity to respond to the truth. But also we know this about man: that we can't trust him with too much power. We can't trust a dictatorship or an oligarchy with too much power. Therefore, we must have some kind of check as in democracy. We can't trust those who own property with too much power. Therefore, we must have the kind of economic reconstruction that many of us envisage. We can't trust a nation, a "righteous" nation, or a "righteous" group of nations, with the power which goes with military victory, no matter how good their cause. As a result of victory for a righteous cause there will be disillusionment. Twenty years ago certain nations, which thought themselves righteous, won a great victory, and now they are facing the question whether or not they may have to get together and win another victory, and all because of their failure to give us a peace tempered with enough magnanimity and common sense to make possible the democracy and the justice for which they claimed to have fought.

I must pass on to a third subject very briefly. Can we have any hope for society? These days we have had plenty of discussion of the ills of the world, plenty of discussion of fears and frustrations, and I have heard very little about the hope that we can have as Christians.

Christian hope does not guarantee that we will live in a better world. It does not guarantee that our children will live in a better world. It doesn't guarantee any perfect society, Utopia, Kingdom of God on earth. But it does mean two things, and they are both based upon the fact that for the Christian this world is God's world. If this is God's world this is not a world in which things are as they seem. That is one of the first things a Christian must always recognize. Things are very different from what they seem to be. And the forces which have the most power at any given time are not the forces which really have the most power in this world if it is God's world. We see in history, and at the present time there are two trends which give us hints of what must be involved in the faith that this is God's world.

The first trend is the tendency for evil to reach a limit, to create a situation which becomes so intolerable that men are goaded into changing it. I read a paragraph a few weeks ago from the Russian theologian, Berdyaev. Berdyaev is no optimist. He has seen something of the world. He has been in prison, once under the Czars and once under the present regime, and yet he says this about war: "War is rapidly making itself impossible." To stand here tonight and say that may seem quite absurd. I don't believe that war will make itself impossible for our generation, and possibly not for our children's generation. But it is reaching a point at which men will be punished, hammered, goaded into finding another way of ordering life. In other words, there must be a solution of this problem of war or man cannot continue to go on as man.

Not only is there a tendency in history for evil to reach a limit, there is also the fact that down through the ages we see mighty, constructive, persuasive, redeeming forces at work which never seem so important in their own generation, but which always leave more deposit than all the things which count most during that generation. I suppose the clearest example of this is in the Cross of Christ, which did not seem important to those who were its contemporaries but which actually has resulted in power which no other human force has had in history.

It is really here that the absolutist gets his ground, the man who says, "This evil of organized violence is wrong; I will have none of it. I don't know what the consequences will be but I know this is not God's will and I know that when this generation has passed and other generations have passed the truth will be seen, and it will be seen the sooner because there are men today who bear witness to it." I don't say that this is a view that everybody can accept as applicable to every situation, but it has great force. If this is God's world, then things are not as they seem. Those who have more power today really have less power in the long run.

This is the kind of hope the Christian can have no matter how evil his own generation.

"WHAT IS GOD LIKE?"

HENRY P. VAN DUSEN

IF A person were seeking a simple and yet an altogether adequate definition of the Christian faith, it would, I believe, be this: Christian faith is faith in the faith of Jesus. That is to say, it is the trusting of ourselves to those certainties, convictions and hopes to which he trusted his entire being. It is gambling on those things on which he gambled.

There are at least four certainties in which he trusted: (1) God, the final power in the world, is most adequately thought of as Father and in analogies taken out of the highest human experience. (2) The essentially serious character of human life. (3) The inseparable unity of my relationship to God and my relationship to my fellow men. (4) Utter fidelity to the highest, to truth and right as far as we can possibly discern them, with a confidence which is never fully supported by facts, that to be faithful to the highest that we can discern does in the end of the day count for more than anything else.

God is most adequately thought of as Father, and in analogies taken over from the highest human experience. Of course, our own situation differs from that of Jesus. For him and his hearers there was no serious query about the existence of God. Their question was not, *Is there a God?* but, *What is God like?* The fact that for many of us the great question is, *Is there a God?* is not distinctively a modern situation, but distinctively a minority situation. That is to say, in the history of the human race there have been very few men or women, either of intelligence or of ignorance, who in their clearest thought have doubted the existence of God. That is not to say that all have paid serious attention to God and it is not to say that they have shared the Christian conviction concerning God. But they have had no serious question that God existed.

Even the professional question-raisers and the professional doubters, namely, the philosophers, have for the most part had no serious question in their minds that God exists. Go down the whole list of them, and one may say that until the last fifty years

there has been hardly a philosopher of unquestioned first rank, hardly one, who has doubted or denied the existence of God—Plato, Aristotle, Spinoza, Descartes, Leibnitz, Kant, even that incurable Scotch skeptic, Hume, right down to the present day. They have had ideas of God which have differed widely from the Christian conception, but there has been no serious question in their minds that behind this universe there was an ultimate reality, power, whom they recognized as God. Their question, too, has been, "What is God like?"

This belief that God exists springs in the first instance, as does every other basic belief in life, from a kind of simple common sense recognition or intuition. It is strengthened by the most determined and rigorous thinking. It is confirmed finally by the most serious pragmatic testing in life. I say it springs in the first instance from a kind of simple common sense recognition. A foremost contemporary thinker has said that if you got hold of the ordinary unsophisticated man, the man of shrewd common sense knowledge of life and the world, the man in the street, or perhaps better the man on the farm, and asked him what it was in life of which he felt most certain, after a moment or two of reflection he would probably reply that there were at least three things: first, behind this vast mysterious universe of ours there is an ultimate power, God; second, there is a difference between right and wrong; and third, the right deserves the unqualified allegiance of our lives.

It is the first of those convictions to which we are pointing. The man on the street, having sometimes a wider perspective than those of us whose eyes are limited by the incessant surrounding of textbooks, looks out on his world and finds it utterly incredible to doubt that behind this world there is some ultimate power. Not a few of us, I suspect, are able to stop at that point; but if we have real and honest questions regarding the validity of that normal and natural reaction to life, then we must seek to satisfy our minds.

If we do seek to satisfy our minds, to go to the second step, for a good many of us the evidence which is quite overwhelming is the same evidence which appeals to the man in the street, but that

evidence after it has been studied and analyzed and interpreted by the ablest findings of human knowledge. For some of us would have to say—certainly I should be one of them—that modern science, far from shaking one's faith in God, has made disbelief in God absolutely incredible.

Let me remind you only of four perfectly obvious facts about that universe. On the one hand its immensity, its dimensions. I used to tell my students in my earlier and more naïve days that in comparison with the universe in which we find ourselves, man might be likened to an imperceptible minutia on an infinitesimal dust spot in a far off corner of an ocean of space. The plain truth is that any such description of man in the universe is an unjustified exaggeration. There is no possible figure of speech or of thought by which we can adequately represent to ourselves the utter insignificance of man, physically, in the universe in which he finds himself.

It is a universe which, on the other side, is one of equally incredible and unimaginable minuteness. Some one has calculated that in the ordinary steel pin that we use day by day there are so many electrons in incessant motion that the entire human race counting without intermission for a thousand years could not count them all. Yet those electrons are as far apart from each other relatively as the planets of the solar system. The pin is mostly space, with that many electrons bouncing around in it. The question is, how big is an electron?

But that isn't the most significant fact. That universe from the electron to the farthestmost spiral nebula is what we call a universe; it is a unit. The same chemical elements make it up. The same underlying laws and principles control it. It is a universe of absolute dependability. It is a universe, moreover, which is knit into organic unity. It is a universe—and from our point of view this is its most marvelous feature—which is intelligible to the mind of man, that is, which increasingly yields its secrets to the human mind, when the human mind uses all of its energies and powers to try to penetrate those secrets.

Well, what does one make of that kind of a universe? Says Professor Kirtley Mather, of the Geology Department of Har-

vard: "That there is an administration of the universe cannot be denied. Something has determined and continues to determine the functioning of natural law, the orderly transformations of matter and energy. . . . From one point of view the question 'Is there a God?' is promptly and finally answered in the affirmative."

I suspect that in the experience of most of us there comes a time when we seriously question whether God exists. Let me relate a personal experience. I came at the end of sophomore year in college to the state of mind which then was characteristic of sophomores and now is likely to be characteristic of juniors in high school, when one did not know what one believed; one only knew one disbelieved more than one believed. That summer I went to a camp for boys from the slums of New York and one night after we put the youngsters to bed we went down along the river bank and stretched out and relaxed. Lying there on the sand of the river bank at the end of a healthy, tiring day of fellowship with those youngsters, my eyes turned, naturally, up to the sky. It was a starlit, summer night. I had never studied astronomy but I did have some realization of the immensities and the eternities represented in that starry sky. Then, in five or ten minutes of quiet, there slowly dawned upon me some such recognition as this. It was in no sense an emotional or a mystical experience. "Well, you little, insignificant puppy. That is the universe in which you live, and you set your mind up against it and say there is no God. How grateful you ought to be for the possibility of a sense of humor in the author of the universe."

When they have proved that man is wholly clay
And God a dream—listen, and far away
From far beyond the utmost star whose light,
Dark in the distance, shines still out of sight,
You shall hear gentle laughter, soft as tears,
Such as wells up from human love that hears
And watches understandingly, beguiled,
The simple, brave complacence of a child.

When I visit college campuses in the United States and when

I sit in the councils of the philosophers, I thank God that God probably has a sense of humor.

Yet, that suggestion of the common sense of the existence of God and the support of careful thought are always completed by the confirmation of practical testing in experience.

The serious perplexity is as Kirtley Mather says not whether there be a God, but what the character of this administrator of the universe is.

"Oh, yes," you say, "but to think of God as Father—there is the difficulty." Here again it is sheer common sense which leads our minds toward truth. Common sense suggests that God can hardly be less than the highest of the creatures on this dust spot. Whatever else he may or may not be, it is almost beyond the powers of common sense to conceive that he is less than man, if man is the imperceptible minutia of which we have spoken.

But to that suggestion of common sense there is needed also for some of us the support of sound thinking. We must base our thought of God on what we can learn about him within the very limited field of the universe available to us. This world of ours, this planet, has given birth to a process, a process which we call evolution, by which from lower and more primitive forms of matter and then life there have emerged higher and higher types of reality, animals, higher animals, man. The highest achievement of that process, its present climax, is man, and the highest point of that climax is men who are fully devoted to truth, beauty, goodness, the service of their fellow men, those whom we call the great seers, prophets, saints of the race. It is an organic process, it is a process knit together in one unity, and it is a progressive process.

But an organic progressive process must always be judged by its highest, its climactic, its final term. The consummation of that process must disclose not only the purpose of the whole but the character of the Purposer. At the supreme climax of that process, among the saints and the seers there stands, pre-eminent by nearly universal judgment, the figure of Jesus of Nazareth.

But someone says, "If we think of God in analogies taken

from human experience aren't we in danger of merely making God in our own image, of thinking of God as less than he really is?" Certainly. You cannot avoid thinking of God as less than he truly is, because you do not possess the power to think of him as he really is.

Then, you say, "Surely we ought not to do so." We must do so. Notice what the issue really is. To think of God in terms other than those drawn from the highest human experience—to think of him, for example, as a force, a first principle, an organism, a process, a principle of integration, a kind of ghostly spirit, is necessarily to think of him as very much less than a person. So to think of him is not a step upward; necessarily it is a step downward.

The issue here is no more difficult than it is in our thought of each other and it is no less serious.

Let me give you a simple illustration: If when I meet a friend he says to me, "How is that force in your home?" if he is talking about my second son I can understand what he is saying. But if he never thinks of that boy except as a force it is not likely that our friendship will long continue. And if when he writes me he says, "Dear Integrating Process," and if when he refers to my wife he says, "How is that organism to whom you are married?"—well!

Have you ever lived with someone who treated you like a process? Or like an organism? Or like a ghostly spirit? To think of God in those terms is to do him precisely the disservice that you do to me if you think of me in those terms, multiplied by the difference between the author of the universe and this imperceptible minutia. Positively then, we should think of God quite fearlessly as Father, and then remind ourselves that he is always infinitely more than we can possibly conceive.

God is Father, suggested by common sense, supported by hard thinking, confirmed by pragmatic experience—our own, flittingly and yet for most of us sometimes surely—the experience of the saints, the experience supremely of the Saint, Jesus of Nazareth. For there are times that come to most of us when we can fall back on one thing and one thing only for our certainty of God.

We see a figure walking down roads and climbing hills and meeting with people in the villages and cities of Galilee and Judea nineteen hundred years ago, and we sense something of the certainty and trust of that figure. I for myself would say, if he could hold his faith in God under those circumstances, I can too, through him.

SIGNIFICANCE OF CHRIST IN THE LIFE OF FAITH

T. Z. Koo

BEFORE I embark on the subject that has been assigned to me I wish to call to your mind one aspect of the relationship between God and Christ: As you come into the Christian religion you soon stand before the astounding fact that the Supreme Being in all his infinity and splendor, yet took upon him the kind of body that you and I know in all its weakness and its limitations. This human element, with all its imperfections, yet is fit to be the abode of the Supreme Being whom we call God. I do not say I can understand this; I can only say I believe it. And here, I believe, is the beginning of one's Christian faith; here is the initial central fact of the Christian religion. What then is the place and the significance of that God-man figure in your life of faith, and in mine?

That question can be answered, of course, from many different angles. I am going to try to answer it from two or three points that have meant much to me in my own life of faith. The first thing that Christ does for one in the life of faith is to translate a set of ideas about God into a person who becomes a companion in one's soul. Now what do I mean by a set of ideas about God? I mean something like this: Out of my own background as a Chinese, I know we have acquired through many, many centuries certain concepts and ideas in which we try to describe what we call in China "Heaven" and for which you, of course, use the word "God." One way we have been taught in China is to describe the nature of God as a state of equilibrium—

Chung Ho, *Chung* meaning "balance" and *Ho* meaning "harmony." In other words, the heart of the universe, or God himself, is thought of as a state of orderliness, harmony, balance. As men look into the universe today, especially through the study of science, they see an orderly phenomenon. Two thousand years ago some of our thinkers had the same idea and they said that this orderly universe must have come from a source which in itself is a supreme state of equilibrium, of balance and harmony. That is one way we have learned of speaking of God.

We have learned another way: referring to God as a principle of creativity, which goes on creating and never exhausts itself. Two thousand years ago, again, some of our thinkers saw one fact in the universe—that it goes on. They realized that it has come forward from the dim past and will apparently go on for many millions of eons of time. It was the on-going character of the universe which made them think, "Well, a universe that can go from eternity to eternity must have come from some source that in itself is a principle which goes on creatively but is never exhausted itself. That is the second way we have learned to speak of God.

And a third way we have learned is to speak of God as a state of illumination. Our philosophers saw that a universe so complex, so mysterious, must have come from a source which in itself is a supreme state of illumination, of intelligence which can see and know all.

These things I mention here because I want them to serve as a sort of backdrop against which you can begin to see something of the meaning in the significance of Christ for the life of faith. For when Christ speaks to me of God I realize immediately that he does two things that stand out sharply against this backdrop. Christ does not speak of God as a force, or as a state of equilibrium, or as a concept. He speaks of God mainly in two ways: He describes God as a person, and he describes the essence of that personality as love. The word he uses most frequently to address God is, "Father."

When you place these things side by side, you begin to see their significance. God as a state of equilibrium; God as a prin-

ciple of creativity; God as a state of illumination; God as the loving Father.

What does that mean to me in my life of faith? It means, first of all, that God, in the traditional background of China, is impersonal and so is distant from man. The first thing Christ does for me in my faith is that through him God becomes a person, and his presence is mediated to me through the only channel which can bring God near to me—the channel of personality. "When you see me, you see the Father." When I see Christ, I see God.

When you think of God in terms of a principle—a state of equilibrium, and so on—you know in your soul you are alone. When you make a decision you make it alone. When you are in trouble you have nothing to pray to, because you do not pray to a state of equilibrium. True religion, I think, is the religion that gives to man the satisfactions of fellowship, not only with our fellow men, but the satisfaction of companionship with the Eternal One. At that point you enter the real holy of holies of religion. I hope that you will take back with you from this Assembly a sense of the companionship of the Father. If you haven't found him that way, search for him until you, too, know that vital spark that makes faith a living, powerful thing.

Christ has done for me a second thing for which I am eternally grateful. Again I have to put it into a personal setting.

As we grew up in China—speaking just of myself in one generation—we were conscious that our life was deeply tinged by the ethical principle of living. We have many fine ethical rules telling us how to act in all sorts of life situations. When I now read in the New Testament of the life of the Pharisees, I notice a marked similarity between the old ethical life that I have known and that lived by the Pharisees. It is perhaps not unnatural that a young man may soon reach the point where he feels that rules, however fine, are irksome because they circumscribe life within a very narrow area, and you are never free from a sense of internal compulsion.

College has a lot of rules, hasn't it? But do you feel greatly inspired by college rule? If you are at all like me when I was in

college, you will probably look upon a rule as something you will try to break, and if you can break the rules and get by, you may feel something akin to an impish glee that you have put one over on the college authorities. This is unconscious hypocrisy and it illustrates—not exactly, of course—a more serious thing which happens to a life lived in a setting of inflexible conventions, rules and ethical codes, however fine.

Now there is nothing wrong with a rule-bound life except one thing—that is, very soon you get dissatisfied with it. It was out of such disillusionment and dissatisfaction that the message of Christ came home to me. When he came into the scene I have just painted for you—the old background we knew in China—he came, strangely, not with another rule for me to observe—but with the invitation, “Follow Me.” “Me” is not a rule, but a personality! When you begin to get an inkling of the beauty and the fulness and the wonder of that personality—there starts in you a process of wanting to be like that personality—and that, again, is the beginning of a life of faith. That personality takes you out of the setting of rules; it centers your allegiance, not to a code but to a person. The difference is as great as the difference between something dead and something that is pulsing with life.

Lastly, Christ has given to my life a principle, a law of living which has in it creative power. I put that as the third point, because as I come to think of living my life, I know again from my old Chinese background that at my better moments I am trying to be good to those who are good to me, and to be just to those who are our enemies. That is the spirit of the old ethical system in China. “Meet good will with good will. Meet enmity with justice.” Why do I say “at my better moments”? Because I know that at my worse moments I don’t live in the spirit of being kind to those who are kind to me and being just to those who are my enemies. No. In our worse moments we live, rather, in what I describe as the state of the jungle law—grabbing the utmost and let the devil take the hindmost. At my better moments I rise to the plane of trying to be good to those who are our friends and to be just to our enemies. There is in life these two planes. Across these planes of living comes the command of

Christ to "love even those who are your enemies." This is to me the plane of living which has creative power in it.

Friends, as I go on living life I find the word "love" limitless. It has in it vista after vista of creative living—but disciplined living that demands sometimes taking the cross with you.

Perhaps one illustration from an area that is very close to my heart will show you what I mean. In the absence of a concrete enemy, it is easy to speak of "loving the enemy." But if you have an enemy actually on your soil, sitting right at your doorstep waiting to be loved—what then! Christ says, "You shall love even those who are your enemies." And the enemy marches across your land, devastates your cities, destroys your people. Then you begin to wonder, as I have wondered, "Can I take these words seriously? Can I apply them literally?" Many times I have tried to rationalize myself out of those words. But each time something bids me go on, bids me follow my Master even through the valley of the shadow of death. As you walk that valley in the knowledge of the companionship of God, your life of faith becomes absolutely unbreakable.

God today is calling you and me to a great opportunity. With the whole structure of modern life undergoing tremendous change; with new ideologies, new saviors appearing at every corner of the way, you and I are called today by God to take hold of this changing, crumbling life and give it the new insight, the new interpretation, the new creation that you and I can give if we will live truly a Christian life. The calling demands discipline, and sometimes leads through the dark valley. But a Presence will be beside you, even as Christ went not alone through his valley of death.

THE CHURCH AS RESOURCE

EDWIN EWART AUBREY

THE Commissions have now presented to you some of their proposals for action by students on the local campus. How easy it is to adopt these proposals here—and how hard to carry them out! In the face of inertia you will need patience; in the face of complexities, determination. In the face of ridicule and doubt you will need steadiness and confidence; in the midst of bitterness and repudiation, grace abounding. Can you avoid cynicism, that resort of tired idealists?

What are the resources in Christian fellowship for this enterprise on the campus? By "Christian fellowship" I mean all the various forms which it takes, whether in the Christian Association on the campus, or in the broader national Student Christian Movement, or in the World's Student Christian Federation, whether it be in the local church or in the denomination to which you belong, or in the Christian Church far-flung across the world, or in that whole ecumenical Christian fellowship which embraces all of these, and which was so magnificently bodied forth for us—those of us who had the privilege of being there—at the other Oxford Conference of this year.

It is a discouraging fact, of course, to every student who confronts the church, that the church itself is what it is. Yet I don't suppose a more pessimistic picture was ever painted of the Christian Church than the very first picture which ever appeared of it, the one that you will find in First Corinthians X, XI. Ignorance, bigotry, hypocrisy, snobbishness, even gross immorality—all were there in the church at Corinth; yet Paul actually wrote to those people a little later, "Ye are the body of Christ." An amazing statement! An incomprehensible statement, did we not know that Paul had learned to look on people in terms not of their actualities but of their possibilities. "Ye are the body of Christ."

How difficult it is to be that! And how extraordinarily difficult it is to have fellowship in the religious field! For the church first of all is made up of people with all sorts of different backgrounds, economic, social, racial, educational; it is so awfully

hard for people like that to understand each other and to work together.

Not only that, but the Christian group, precisely because it is democratic, welcomes people with all sorts of gifts, and there is nothing harder than to reconcile the contributions of widely diversified gifts in any group, and so you have—in the church, or in the local Association or in the world student Christian movement—the analysts and the enthusiasts, and those who are exemplars of faith. You have the people who are the able speakers and the people who are the prosaic workers. All are there. And it is so terribly hard to appreciate the gifts of the other fellow. If you could only get a Christian church made up entirely of *your* kind of people what a joy it would be, you think; and yet how terribly impoverished it would be if they were all like you. What on earth would you do with a church all made up of analysts, anyway? What appalling errors would be made by a church composed entirely of enthusiasts!

There is another fundamental difficulty in a religious fellowship, and that is the fact that it is made up of people who claim to have had religious experience. But the most precious religious experience, whether the experience of mystical union with Christ or with God, or whether an experience of a commitment of one's whole life, is fundamentally an individual experience; in the last analysis it is an incommunicable experience. No one else has had it just as you have had it; yet you would dare to build a fellowship of people on the assumption that you can share your religious experience.

Jesus' experience in the Garden of Gethsemane is a parable of human life: first twelve people and then three, and then himself alone. And yet, all of these people who have had to make their solitary decisions come together again to enrich the common fellowship by their own peculiarly individual insights. Don't ever forget that the church needs your insights and you need the insights of all other kinds of folk who are in the church.

But the church, again, is made up, if it is a church worth while at all, of people who are impatient for the coming of the Kingdom of God. Each man sees a pathway to the coming of that King-

dom and other pathways look like diversions of energy from the main task. It is so difficult to be patient with the man who thinks that he can bring in the Kingdom by some path other than your pet one!

A religious fellowship is peculiarly difficult, again, because the heart of religion is an intensity of conviction, and because really religious convictions are intense, because they command the whole emotional life of the dedicated individual. No wars are as bitter as religious wars, no obstinacies as long drawn out as the obstinacy of a religious movement. Certainly religion is not conspicuous in its history for the virtue of broad-mindedness. It is easy to be broad when you haven't any profound convictions, and it is easy to be so broad that you are flat.

The Christian Church, after all, is a human institution, and it is made up of human beings. But how unreal it is to stay outside a movement which gives you the whole range of human opinion and experience, and to try to assume that you can deal with society, leaving out whole segments of that society. One of the grand things, as well as one of the great difficulties about the Christian Church is the fact that it is made up of a good cross-section of the human population on the earth.

Well now, if Christian fellowship is as difficult as that, the greatest paradox is that the very causes of the difficulties are themselves the assets for Christian fellowship. The diversity of backgrounds—how it does enrich and support and correct the possible vagaries of the individual's own enthusiasms and insights! This diversity of gifts—how well it serves to remind us of the balanced life, for there is nothing harder in life than getting a balance of virtue! (That was Jesus' great glory, that he had the opposing virtues held in balance.)

But the Christian Church does give you this value of corporate experience, because primarily it is a fellowship of sinners. It is a fellowship of people who have joined the church, if they have joined it in any real sense of the word, because they feel in need of help, because they know that in certain respects they have failed. People who are conscious of having sinned are humble folk, and the fruits of humility are patience and sincerity. So

the Christian fellowship is characterized at its best by patience and by sincerity in the sharing of acknowledged failures and by humility in the sharing of common hopes. At the same time, however, it is a fellowship glorious in the declaration of a common faith. What one gets when one comes into the Christian movement is the sense of a great tradition in which he stands. I suppose there is nothing more needed in the world today than a sense of history. We are impressed by the fact of the crisis in which we stand. It is a good thing to remind ourselves that the Christian Church has passed through crises before, and has come through stronger for the severe lessons learned; and if it be true, as some of our contemporaries think, that we are now going into an age of cultural decline, let us remember that the church in a period of the collapse of the Roman Empire produced its Augustine, and in the period of the collapse of the medieval civilization cast up its Luther and its Calvin, and in the period of the collapse of rationalism sent forth its Wesley. Perhaps even if this be an age of collapse in which we are to live, the Christian Church may still have the seeds for the reorganization of western culture.

It has this great tradition largely because of the power of a consecrated minority—Jesus and his ignorant fishermen against the established hierarchy of the Jewish faith; Paul and his little group of churches pitted against the power of the Roman Empire; Francis of Assisi and his followers against the corruption of a great church; Luther and his German princes against the power that was Rome; John Wesley and his despised Holy Club against the indifference of the Anglican Church of his day.

The church is itself, therefore, a part and the carrier-on of a great tradition which we can tap if we will. The church also is a great agency for social reconstruction, and it can be a marvelous example of the meaning of fellowship. But the church also is the body of Christ. It is that institution in which the ideals and the spirit of Christ have come down to us through the centuries, and in which they are implemented today for action. Philosophers don't make churches. That is a part of their freedom and a part of their impotence, and if the church seems a little less advanced than some of the philosophers, remember that it has a

power in the very breadth of its own membership for influence upon that broad, widely scattered and diversified group which its membership represents. In that fellowship, the church from time to time turns in worship to remind itself of the presence of Jesus Christ in its midst, and I know of no other institution in which men pause to wait for the sources of power for the moral life.

An early Christian made the great boast, talking about the church, "We hold the world together." Well, that is the meaning today of ecumenical Christianity. It is the one thing that gives us hope now of holding the world together. As you struggle as individuals in local situations and with difficult personal problems it welcomes you into its fellowship, offering you the accumulated wisdom and power of its past, the breadth—the exasperating breadth, yes, but also the stimulating breadth—of its own diversified membership, and the reminder that in that fellowship is to be found after all the body of Christ. He is its soul, and that soul working through the Christian fellowship can still bind the world together.

PRAYER AND CHRISTIAN LIVING

ROSE TERLIN

PRAYER—personal prayer—is the very center and heart of the Christian life. One does not become patient or humble or courageous simply by resolving to be so. Something else needs to happen within the person before these virtues become the inevitable expression of Christian life. By a few contrasts I want to indicate something of the nature of prayer; then to go on to define it in more formal fashion, and finally to indicate its relationship to action.

Prayer is not lip service to an uncertain deity. Rather, it is the effort to relate the deepest part of one's self—the will and the heart—to the deepest reality in the universe. Prayer is not the voicing of what you require of God; rather it is the seeking to know what God requires of you. Prayer is not putting the responsibility on God for the things you cannot or will not do;

rather it is the affirmation that you will be a fully responsible agent for what God desires of you. Prayer is not escape from reality and from action; it is the source of the strength and the insights for action. It is the only preparation for sound action.

Prayer is not the pleading to be saved suffering; it is the pleading that one will be spared no suffering which is necessary to achieve the end one desires of unity with God and co-consciousness with all men. Prayer—as you will see from these contrasts—is intimately connected with what I was trying to say the other night about the meaning of faith. I described faith as the establishment of a bond between one's self and God and between one's self and one's fellow men, a bond which was best described by the word "commitment."

The only way that one can make such a commitment is in the act called prayer, by which one faces one's self with one's own deepest motives, ambitions, desires, in the presence of the highest that one knows, and commits one's self to the claims of that good. Ultimately it will come to mean much more than that minimum. That is a minimum for those who say, "How do you know anything?" A definition of prayer which came my way sometime ago describes very well what I am trying to say:

Prayer is that act by which the individual faces himself alone with his fundamental attitude and makes sure it is one of complete commitment to good and that there are no reservations—no taint of self-clinging to something as against a self completely dedicated to the good. It is a focusing of the personality and intensifying of ultimate awareness by which he seeks to tear off the layers of unreality that are his heritage from the past, and to make his motive the supreme ambition and utmost effort harmonious with and parallel with the good. Prayer is the bar at which he can determine how much of sincerity and how much of reservation there is in his dedication. He can there declare his one and only allegiance. It is an attitude of keen observation, in which one looks and judges observations that come no other known way than through that discipline. Prayer is the discipline in which one learns whether fundamental attitudes have any effects on personality, and if so, what those effects are.

Thus the function of prayer is to relate one's whole life to God, seeking to know his will. Prayer expresses itself fundamentally

in the two great Christian attitudes toward life: gratitude and contrition. Gratitude springs from a sacramental view which sees the earth and the creatures of it as the whole creation of God and stands in awe and wonder before the majesty of God's handiwork. Contrition springs from man's recognition of his failure to act on that fact, recognition of his constant effort to make himself God and the center of life, instead of giving central place to God, Author of all creation.

Prayer is both gratitude and contrition and out of this dialectic springs a synthesis which is the unity of the self in resolution so to act that this creation of God's may be made more pleasing in the sight of God; that man may be made again in the image of God.

Prayer, therefore, is not an individualistic escape from reality. It cannot be worship in the abstract of that which we turn no finger to achieve in the real world. There is danger that prayers such as "Grant us brotherhood" may become substitutes for positive action toward creation of brotherhood in the world. It is a trick of the human spirit to turn to abstract worship of something which man will not pay the price to achieve—so vicariously he enjoys the fruits of it in an idealistic worship of something of which the realities of the world make a mockery.

Kneeling alone in a dark garden in an ultimate crisis of his life, Jesus said, "Father, may this cup pass from me." But that was not the end of his prayer. Had he—as we so often do—proceeded to rationalize the ways in which an answer might come, the course of human history might have been different. Instead, he carried that prayer—a legitimate cry of the human spirit—on to the absolutely essential conclusion, "Nevertheless not as I will but as thou wilt." And his action, following that prayer, has changed the pattern of human history.

Prayer is essential to sound action. Constantly man turns life to his own ends, thus he uses the movement in which he is working, the cause in which he is working, the family in which he lives, for his own ends. Constant prayer, therefore, is a necessary discipline for one who seeks to be really a Christian.

It is a strange fact that certain men, who have spent long

periods of their lives in lonely prison cells, men who are not Christians, nevertheless have written some of the profound truths which also are found in Christianity. I think of the letters of Rosa Luxemburg and of Eugene Debs and of the autobiography of Angelo Herndon. As people committed to a high cause long days in a lonely cell have given them doubtless the kind of withdrawal from struggle which leads to the deeper insights which are impossible in the heat of immediate decisions and of all of the monotony and routine and irritations of active life.

When offered the opportunity to run away rather than risk return to the Georgia chain-gang and to possible death, Angelo Herndon said, "I cannot run away. There is too much at stake. If I run away and you run away, and every one else who loves freedom and truth runs away, who will be left to fight the good battle? I am not afraid. Death itself is not the greatest tragedy that could happen to a man. Rather, the greatest tragedy is to live placidly and safely and to keep silent in the face of injustice and oppression." Those words—amazing ones for this boy of nineteen—indicate the kind of insight which comes to people who spend long hours alone and who are committed to a high cause. But many Christians, committed to the high cause of the creation of a society in which God and the desire of God for nations shall be regnant, spend all too little time in the kind of discipline that prayer is.

I am not saying that these people are consciously Christian. But God reveals his will for men and nations in many ways and pre-eminently to those who, having committed their lives to a high good wherever they see it, are given, by choice or necessity, extended periods for reflection alone. Clearly, the needs of men are served both through activity with other men and through temporary periods of being alone with one's ultimate commitment.

Hocking, in *Meaning of God in Human Experience*, thus describes the principle of alternation which he sees as the function of prayer: "We know what the tools for intellectual discovery are—facts infinite in variety and extent; measurements; classifications; knowledge of all existing theories. He who

would win truth must fill himself as full as possible of science, of history, of social motives, of the immense richness of the cosmos. But we know too that there comes a moment when these very things, his necessary means, become his poisons: this is the moment at which they become himself. The man becomes identical with his learning, is nothing but his learning: he cannot use it because he has lost sight of the thing it is not and he has forgotten what it is for. His technique cannot serve him unless he can see beyond it. That self must be withdrawn and re-oriented: it must turn its back upon itself and revert to the whole."

Prayer without action is a mockery. That is why Jesus laid so much emphasis on the *fruits* of religious living. On the other hand, action without prayer reverts ultimately upon itself, endangering the perspectives and insights and knowledge which are the source of the courage and the humility and the strength which man needs for the task God has set upon him.

In prayer man seeks to see his own inadequacies and to view with disinterested eyes the total situation in which he is; he seeks to be stripped of the masks which blind and the defences which separate, and to be given the strength to do what is required of him in the world. Fruitful prayer cannot be less than that. We cannot in this day go before the face of God with paltry little prayers. We can go as a Movement and as individuals, asking only to see ourselves and our world as we really are, without illusions, without prejudice or interest, and then to see something of what it is that God is like, that we may make that a reality in the world. Thus the world which is the glorious creation and the awesome wonder of God ultimately may be returned to its true nature and men may dwell again as the children of God.

CHRISTIAN, WHO CALLS ME CHRISTIAN?

HOWARD THURMAN

"LIFE does not grow more simple with the passing years, but its deeper needs are unchanging. The secret of peace is not to be sought at the end of the road, but in the spirit in which we journey. It is to be sought in the consciousness of the sustaining love of a God who is committed to a real participation in all our strife; who does not release us from the battle, but who shares the fight; who does not set us free from the possibility of pain and tears, but who feels the hurt of our wounds, the salt bitterness of our sorrow; who spends himself not only with us but for us, and in the travail of redemptive passion anticipates the victories of the spirit. And, finally, whatever pilgrimage we undertake must be undertaken, in spite of the interior loneliness of all great spiritual processes, in the comradeship of our kind and all well-being must always be our goal. We are never to forget that we are all so tied up in one bundle that peace and reconciliations in which others are not involved are quite impossible. The note of service must be deepened and in our care for those who lie wounded or broken along the road we shall forget our own wounds and our own weariness. So conceived, so reenforced, life is never impossible, but does indeed become, so these books and leaders teach us, an adventure whose greatness is its own best justification and whose difficulties may become for the faithful and discerning but stairs of ascent to radiant and triumphant regions."¹

Christian, who calls me Christian? May each of us raise that question with himself tonight. Christian, who calls me Christian?

What I have to say is divided into two sections; it is my faith that the two sections are related to each other.

In the first place I want you to think with me for a little while about the steps involved in action for Christians, or for those who live in anticipation of becoming Christians tomorrow and tomorrow and tomorrow. In the first place, as a Christian I must

¹ Gaius Glenn Atkins: *Pilgrims of the Lonely Road*.

not permit to grow and flower in my own heart and life what I condemn in society or in my fellow man. I must be rigorously honest with myself there. I must not permit my mind to do clever tricks with me so that I shall give to my own sin and my own weaknesses high and holy names as I pour out invectives and condemnations upon those same things in society and in other people around me. It may be that I cannot take the handcuffs from one single prisoner; it may be that I cannot stop a single man who is going out to kill his brother; it may be that I cannot dry up the springs of the tendency toward evil in my own heart. But in that intimate, primary, solitary world in which my will is as the will of God, I must see to it that all the things for which I hunger most are real. And as I look out upon the world, if there is something, some one, weaker than I, I must say, "Here I am, limited, weak, perhaps confused, but I give my hand to you. It is the best that I can do and I must do it."

If I let flower in my own heart what I condemn in society and in my fellow man, Christian, who calls me Christian? But that isn't enough. With reference to society, I stand under certain obligations. I must devise methods and techniques and ways, personal and group, by which it will be possible for an increasingly large number of people to live the good life in time and space without external limitations; and the techniques and the methodologies available to me as a Christian fall into two or three general categories. I shall mention them.

The first one, of course, is moral appeal. I shall try to make articulate in my fellow man a sense of the significance of his own actions. I shall brood over him as the spirit of the hive broods over the apiary. I shall try by moral suasion to woo him into a sense of sinfulness and into a sense of sonship. But I must be very conscious that moral suasion has one rather important limitation, and that is the amount of moral atrophy that there is in the life of the individual who is to be persuaded to the good life.

For moral suasion to be effective there must be hooks on which to hang it; and if the individuals have constantly violated their sense of values, their sense of the right, their sense of the worthfulness in their daily actions, then this sense of right, this sense of

worthfulness, this sense of the ethical meaning of life becomes weak, and even weaker. If I am making a moral appeal to men who have destroyed, in part at least, the ground of their moral values, I am driven perhaps either to desperation or to profound frustration; but if I am not willing to exercise to the limit of my power moral suasion upon men in the interest of the redemption of themselves and of society—Christian, who calls me Christian?

The second category has to do with the conflict of loyalties. The oppressor, the strong, the powerful, are my brothers, even as the weak and the cast down are my brothers. Perhaps under the circumstances I must choose between brothers; but I must be clear as to the significance of what I am doing. Or I may decide that I cannot wait for a sense of kinship and a sense of brotherliness to arise in the hearts of men as a result of the over-mastering expression of kinship and brotherliness and love that arise in my own heart. I may decide that I must resort to something drastic in order that things may become movable in the situation, that good might work its work, and that suffering may be relieved and oppression may be done away.

It is then that I select—if this is possible—a method of shock that falls within the limitation of my Christian ideal; some form of pressure more drastic and more immediately devastating than moral pressure. And what is the purpose of this? That the oppressor or the instrument of evil in society toward whom I direct my pressure may temporarily be dislodged from his security so that for one breathless moment or for one breathless week he becomes the brother in experience with the insecure and the weak; and while he is in that condition it may be that the spirit of God can take advantage of the looseness of his situation and effect another combination before he settles down again.

But when I have exhausted all means available to me, when I have exhausted everything, and it becomes necessary for me to register, with all of my passionate endeavor, my complete disapproval of an evil world, by offering my life as the sacrifice supreme because it is the logic of all that I have been doing; when that moment comes it is very necessary, I think, for me to be sensitive to the difference between merely dying and martyrdom.

It is a great creative spiritual act to know when the moment for martyrdom has arrived.

You know that passage in *John Brown's Body*—the striking lines about a man at Pigeon Creek who earned his living by selling hounds. There was an old dog who enjoyed "lying in a piece of sunlight at the kitchen door." People would come around and say, "Why don't you sell this old dog? Why do you keep the old dog and sell all the puppies?" And the man's reply was this:

No—he ain't much on looks or much on speed,
A young dog can outrun him any time—
Outlook him and outeat him and outleap him.
But, Mister, that dog's hell on a cold scent
And, once he gets his teeth in what he's after,
He don't let go until he knows he's dead.

Then Abraham Lincoln says:

Therefore I utterly lift up my hands
To you, and here and now beseech your aid.
I have held back when others tugged me on,
I have gone on when others pulled me back
Striving to read Your will, striving to find
The justice and expedience of this case,
Hunting an arrow down the chilly airs
Until my eyes are blind with the great wind
And my heart sick with running after peace.
And now, I stand and tremble on the last
Edge of the last blue cliff, a hound beat out,
Tail down and belly flattened to the ground,
My lungs are breathless and my legs are whipped,
Everything in me's whipped except my will.
I can't go on. And yet, I must go on.

If I am not willing to do that—Christian, who calls me Christian?

Now what are the sources available for that kind of qualitative living? First, there is the strength that comes from a great cause, and a man's loyalty to it; even our most ordinary task becomes profoundly significant under the clear light of a great and creative commitment. There is the freedom of mind that comes with a great commitment. It causes an orderly recklessness of action

and it robs a man of the fear of death. I think sometimes it is difficult for an intellectual to experience this thing. I feel rather often—perhaps I feel it rather than think it—that the kingdom of evil must be taken by fanatics; the gains that the fanatics make can be held by the intellectuals.

There is the power that comes from fellowship with Jesus Christ. He becomes for us not the product of any age or any race or any school of thought, but a great benediction to all the races of men. There is also, of course, the power that comes from fellowship, and a primary contact with God. There are some tasks to which our hands are set that can be done under the aegis of a great commitment. There are some tasks to which our hands are set that can be accomplished as a result of a consciousness of fellowship with Jesus. There are some tasks that can be accomplished as a result of a sustained relationship with an inner group of like-minded, like-dedicated people.

But in the great task which involves the transformation of the world, and the redemption of the individual human spirit from evil, only primary releases from God may apply. For the task is infinite, and only an infinite power can address itself to an infinite need. We get this in the life of meditation and prayer and discipline; in moments of quiet I hold, at the center of my spiritual focus, the cause to which I am dedicated. This gives an abundance of freedom and joy because it destroys fear—fear of failure, fear of death, fear of being misunderstood, fear that I am mistaken in the thing that I am undertaking, fear that all my life long I might live for a cause only to find at the end that the cause is wrong. *In moments of profound meditation I become sometimes for one transcendent moment only a central part of the purpose of life.*

Finally, this kind of discipline clarifies the conflicting issues that naturally arise out of any form of action, so that against the darkness of the age I can see the illumined finger of God guiding me in the way that I should go, so that high above the clash of arms and the conflict for position, for rights, for status, for privilege, for place, for priority, I can hear speaking distinctly and clearly to my own spirit the still, small voice of God without

which nothing has meaning, quite; with which all the rest of the journey, with its joy, with its pain, with its devastating brutality, all the journey will be filled with a music all its own, and even the stars in their courses and all the wooded world of nature will participate in the triumphant music of my heart.

If I do not know what that means, in terms of power necessary for the transformation of life and of systems—Christian, who calls me Christian?

I would like to close, then, by reading this to you:

But, God, it won't come right! It won't come right!

I've worked it over till my brain is numb.

The first flash came so bright,

Then more ideas after it—flash! flash!

I thought it some

New constellation men would wonder at.

Perhaps it's just a firework—flash! fizz! spat!

Then darker darkness and scorched pasteboard and sour smoke.

But, God, the thought was great,

The scheme, the dream—why, till the last charm broke

The thing just built itself while I, elate,

Laughed and admired it. Then it stuck,

Half done—the lesser half, worse luck!

You see, it's dead as yet—a frame, a body—and a heart,

The soul, the fiery vital part

To give it life is what I cannot get.

I've tried—

You know it!—tried to snatch live fire

And pawed cold ashes! Every spark has died.

It won't come right. I'd drop the thing entire—

Only—I can't! I love my job.

You who ride the thunder—

Do you know what it is to dream and drudge and throb?

I wonder.

Did it come at you with a rush, your dream, your plan?

If so, I know how you began.

Yes, with rapt face and sparkling eyes.

Swinging the hot globe out between the skies,

Marking the new seas with their white beach lines,

Sketching in sun and moon, the lightning and the rains,

Sowing the hills with pines,
Wreathing a rim of purple round the plains!
I know you laughed then, as you caught and wrought
The first swift, rapturous outlines of your thought.
And then—
Men!

I see it now.
O God, forgive my pettish row!
I see your job. While ages crawl
Your lips take laboring lines, your eyes a sadder light.
For man the fire and flower and center of it all—
Man won't come right!
After your patient centuries,
Fresh starts, recastings, tired Gethsemanes
And tense Golgothas, he, your central theme,
Is just a jangling echo of your dream.
Grand as the rest may be, he ruins it.

Why don't you quit?
Crumple it all and dream again! But no;
Flaw after flaw you work out, revise, refine—
Bondage, brutality, and war and woe,
The sot, the fool, the tyrant and the mob—
Dear God, how you must love your job!
Help me, as I love mine.

Christian, who calls me Christian?

II

WORSHIP

Services and Prayers

ASSEMBLY WORSHIP SERVICES

LED BY

BISHOP WILLIAM SCARLETT

I

IN a conversation with his disciples Jesus said, "Think not that I came to send peace on the earth. I came not to send peace but a sword. I came to set a man at variance against his father, a daughter against her mother, and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me. And he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me is not worthy of me. He that saveth his life shall lose it, and he that loseth his life for my sake shall find it."

These words come to us searchingly today. For lines are tightening. Seldom indeed has the sword of Christ's truth so cleanly cut through society from top to bottom as today. What seems to be at stake in this temporary madhouse among the planets is not simply the existence of the church as a church, but the acceptability, even the desirability, of the Christian idea itself.

The issue, as Professor Macmurray of England says, is whether men shall be allowed to live their lives according to the Christian pattern, or be forced to live them according to a pattern quite different. For example, one of the basic elements in that pattern has always been the idea of the unity of all mankind in God; a unity founded not on race or nationality or creed but on our common humanity. To put it in its simplest terms: all children of one Father, responsible as brothers one for the other. That is a basic fact. Not that we are Americans or Germans or Japanese; not that we are black, or white, or brown; but that we share a common humanity. This primary fact relegates all the differences between men to the category of secondary considerations.

Now this ideal has been denied in fact, and yet increasingly during these latter years, accelerated by the shattering crises which visit us because we do deny this fact, the ideal has been moving in men's hearts, drawing us closer together, infecting us with an uneasy conscience. I remember in Berlin shortly after the war hearing Dr. Deissmann—the great German theologian who nearly lost his life in the hunger blockade which surrounded Germany for many, many months after the Armistice was signed—say that since the war he has never been able without profound emotion to read any of the passages in the Old or New Testament which speak of mankind as one family in God.

But it is this central idea which today is repudiated—explicitly, openly. Nazi spokesmen at the party congress several months ago declared that "The churches should be everlastingly grateful to us." Grateful for what? Grateful for being allowed merely to exist while ceasing in any real sense of the word to be a church charged with the moral responsibility of criticizing all human systems and institutions in the light of the mind of Christ. Grateful to the state for setting itself up over the total life of man, regarding the individual as a cell in its body, a tool in its hand, a pebble on the road of its destiny, and demanding his final and unquestioning loyalty in negation of the Christian idea that above all nations is humanity, and above humanity is the one God—ground of all existence, whose holy will, whose all-sustaining beauty runs through us all, and doth all unite, to whom man's final loyalty is due. Grateful to the state for driving a deeper cleavage into the body of mankind, a cleavage based on race and blood, in contradiction of the Christian idea of unity of all mankind in God. Grateful to the state for lapsing into sheer barbarism in its treatment of the Jew, terming them sub-human, barring them from the circle of humanity, denying them simple human rights. Grateful to the state for undermining the Christian values of justice, of brotherhood.

Oswald Spengler has stated the point of view bluntly: "We must do away with sentimentalism and rationalism and adopt a strong pessimism. Man is only a beast of prey and we must thank God that there still survives the barbarism of the strong

race, the eternal war, like in the beast of prey—man. Justice, peace and happiness are dreams which always will remain dreams. For love of neighbor we must substitute the will to power, and focus on power and booty." Well, there are any number of people in the world today who would rather go through hell for the dreams of justice, peace and happiness, than ride to temporary glory with any such philosophy.

The issue, more sharply defined in the authoritarian state, is only a symbol of a crisis which tends increasingly to become universal. Not only do we repudiate any such bald deviation from Christian truth, but if we really believe that we are members one of another, so that if one member suffers all the members suffer with him, then we are faced by further questions. If we are members one of another, is it true or isn't it true that nations owe a duty to each other not only to do justice and love mercy in their dealings one with another, but also to prevent injustice?

If we are members one of another, is it true or isn't it true that there must always be privileged nations, and underprivileged nations doomed to relative penury and privation? If we are members one of another, is it true or isn't it true that the welfare of any people is the concern of all people? So that the internal problems of Germany, of Japan, of Italy, also are our concern; so that it becomes intolerable to us that any people anywhere should live—if I may borrow a phrase—so poorly, so unbeautifully, so hopelessly, that war even for one hour should seem a change for the better?

If we are members one of another, is it true or is it not true that every national state must retain its complete sovereignty, remain the absolute judge of its own disputes, responsible to no moral law above its own will, free to construct armaments, wage war, establish tariff barriers, as it will, regardless of the welfare of others? If we are members one of another is it true or isn't it true that we must labor for a world so organized in its political framework as to give some concrete expression to this basic idea of the unity of all mankind in God? If it is true that we are members one of another, then in a moral and orderly universe to do

less than this is to invite catastrophe, and judgment has now come upon us.

As Schiller once said, "World history is world judgment." But even in the midst of tragedy, as philosophy tells us, there is always the disclosure of an ideal—what was, what is, what might be. So that there is always opportunity, to some extent at least, of reversing the saying of Heine that "We learn from history what we do not learn from history." There is a hymn one hears frequently in English churches which haunts a man for days:

Earth might be fair, and all men glad and wise.
Age after age their tragic empires rise,
Built while they dream and in the dreaming weep.
Would man but wake from out his haunted sleep,
Earth might be fair and all men glad and wise.

And then that last refrain:

Peals forth in joy man's old undaunted cry,
Earth shall be fair and all her folk be one.

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LET US PRAY:

Lift up, we beseech thee, O Lord, our hearts and our spirits above the false show of things, above fear and melancholy, above laziness and despair, above selfishness and covetousness, above custom and fashion, up to the everlasting truth and order that thou art; that we may live joyfully and freely in the faith and trust that thou art our king and our savior, our example and our judge, and that, as long as we are loyal to thee, all will be well with us in this world, and in all worlds to come.

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Most holy and most merciful father, the strength of the weak, the rest of the weary, and the refuge of thy children in every time of need; hear us while we pray for thy help;

When our hearts are growing cold and dead and we are losing our vision of thy face, and living as though life had no spiritual reality: *help us, Oh God;*

When the memories of the past trouble us and we mourn over

NOTE: These prayers, which are among those used in the Assembly morning services, were gathered from various sources.

early hopes and dreams unrealized; over light within us turned to darkness, and strength to weakness: *help us, Oh God;*

When we are tempted to mean ways, and sin puts on the garments which make it seem less sinful in our sight: *help us, Oh God;*

When we are called to difficult duty, to work in loneliness among men and to bear burdens that are hard to be borne; when we are weary of our work and think it fruitless, and duty is painful because it seems unprofitable: *help us, Oh God;*

When the unknown future troubles us, and amid our fears and anxieties we forget thy eternal love and care: *help us, Oh God;*

Stir up our wills to seek thee and to find thee, that thou being our companion and guide we may faithfully follow after Christ, our master. Amen.

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O God, who hast made man in thine own likeness and who dost love all whom thou hast made, suffer us not, because of difference in race, color, or condition, to separate ourselves from others and thereby from thee; but teach us the unity of thy family and the universality of thy love. As thy Son, our Savior, was born of a Hebrew mother and ministered first to his brethren of the House of Israel, but rejoiced in the faith of a Syro-Phoenician woman and the faith of a Roman soldier, and suffered his cross to be carried by a black man out of Africa, teach us also, while loving and serving our own, to enter into the communion of the whole family. And forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died or injure any in whom he lives. Amen.

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Yea, O my God, we lay hold of thy Cross, as of a staff that can stand unshaken, when the floods run high. The tale told us is no fairy story of some far-away land: it is this world, and not another—this world with all its miseries and its slaughter and its ruin—that thou hast entered to redeem, by thine agony and bloody sweat. Amen.

II

JESUS said, "Think not that I came to send peace on the earth. I came not to send peace but a sword. He that loveth father or mother, he that loveth son or daughter more than me is not worthy of me."

We give due recognition to the great place of the Christian Church in modern life—the many thousands of lives in which the Christian incentive keeps alive and glowing hope and courage, pity and insight, the love of God and so inescapably a deeper regard for men; the longing and striving for a social order somewhat consonant with our Christian professions, the high incentive to mitigate and if possible to abolish the harsh conditions of life under which so many of our brothers live. But without minimizing all this, we need to search our hearts to see how far we are ready to go in meeting the searching demand of these words of Christ, whether we want and are laboring for a world modeled on the Christian pattern, or whether what we really want is a world in which advantage and privilege divorced from personal merit or social function still accrue to us.

What William James once said of a man is true of a church and of the individual members of it: "The more ideals a man has the more contemptible is he if the matter ends there, if no courage is shown, no privations endured, no scars contracted, in the endeavor to get them realized." And across the centuries a well-loved voice still sounds in our ears, "What do ye more than others?" And the "maximum of moral enthusiasm combined with the minimum of social effort" simply will not do any longer.

If the Christian religion is the grand affirmation that at the core of reality there is a living, loving personal will and purpose intensely concerned for man's good, the revelation of a power which is willing to back up the man who is brave enough to trust it, if that revelation became explicit in Jesus so that he is the concrete embodiment of a universal principle through which we examine and judge and correct our human institutions and systems; if religion is the revelation of God in whom all men live and move and have their being and who thus is the ultimate bond

of unity between man and man, so that the first charge on us is the creation in fact of a universal human family; if religion when it is real thus must breed in us a sense of community, convincing us that we are members one of another, if thus it sensitizes our consciences so that we do actually put ourselves in the place of others and feel as our own injustice or suffering anywhere—as Eugene O'Neill in one of his plays made one of his characters say, "I had a feeling all through the World War that the war was nothing in the world but the murder of the same man over and over and over again, and that in the end that man would turn out to be myself"; if the social essence of religion breathes through Miss Millay's lines—

I saw and heard and knew at last
The how and why of all things past
And present and forever more.
The universe cleft to the core—
All sin was of my sinning, all atoning mine,
Mine the gall of all regret.
A man was starving in Capri,
He moved his eyes and looked at me,
I felt his gaze, I heard his moan,
And knew his hunger as my own.
I saw at sea a great fog bank
Between two ships that struck and sank.
A thousand screams the heavens smote,
And every scream tore through my throat.
No hurt that was not mine; mine each last breath
That crying met an answering cry
From the compassion that was I.
All suffering mine, mine its rod,
Mine pity like the pity of God—

—if religion is the source of our reverence for the significance of human beings, just because they are human beings, so that we are gripped by a preoccupation with living and suffering men and hostile to everything that is weighing them down; if religion is thus the very antithesis of self-seeking, facing us with our final goal, "Our Father, thy kingdom come, thy will be done on earth"—if this is religion, if this is our religion, then surely it ought to be intolerable to us that any group in society should be more

eager, more passionate, in striving for the goals of human justice, in seeking such institutional rearrangements as will best assist them to live their lives according to the Christian pattern, than we.

Studdert Kennedy once said, "If your altar is a refuge, if it is just a matter of private comfort, if it enables you to put your fingers in your ears, to keep out the cries of the world, then you had better watch out. It won't last. The wind of God will come along and blow away that refuge and the fire of God's love will burn and burn and burn it until there are not left even the ashes of regret."

That Christianity ultimately will triumph is not, I believe, to be doubted, since it is the truth about the nature of things. But whether the church, whether we who call ourselves Christians are to be the instruments of that triumph depends very largely on us, our convictions, our integrity, our courage, the extent to which an unforgettable personality has taken possession of us, and the extent to which we can bring to bear social pressure on the problems facing our world.



LET US PRAY:

O God of grace and truth whom the heavens cannot contain but who loveth to dwell with those who are of contrite heart, look mercifully upon us as we seek thy face. Thou art eternal and we are frail children of the dust; thou art holy and we are filled with pettiness; thy heart is love and we seek our own. Yet mean though we are, we are not wholly so. We are sick of our obsession with self. Help us to escape the tyranny of self by finding our brothers and living in them, by finding thee and losing ourselves.

Give us the grace to overcome the world's injustice, to hear the cries of the oppressed, to succor the fallen and to heal the victims of man's inhumanity to man.

Grant that as we worship thee we may come to a truer knowledge of ourselves. May we for knowing ourselves more honestly, seek thee more sincerely that thy grace may make us whole and thy strength may be made perfect in our weakness and thy will may make our wills thy tool, through Jesus Christ our Lord. Amen.



O God, who hast so curiously made us that from whatever heights

we climb we see loftier heights before, and forever being thus dissatisfied behold what we ought to be outreaching what we are: *strengthen in us this divine discontent.*

From all manner of self-complacency, from pride in the actual and forgetfulness of the ideal, from the cowardice of time-serving and the contented living of mediocre lives on common levels: *save us, Oh God.*

We confess our temptation to measure our lives by the standards of the crowd and to excuse our disordered behavior by appeal to common practices. Oh Christ, who didst demand of thy disciples, "What do ye more than others?" grant us such clarity of vision, independence of mind, and courage of will that we may live according to our best conscience, without fear or favor of the multitude.

Grant us humility, knowing that we have not yet attained; shame us from our pride by a fresh vision of our possibilities; and since what we are is but the seed of what we may grow to be, grant us the inspiration of his spirit, who gives to them that receive him power to become the sons of God.

Disturb us with visions of a juster social order. From being contented while poverty and ignorance, lack of labor, and destitution of soul afflict our fellows: *save us, Oh God.*

From complacency with political corruption, racial prejudice, the hardships of unfair industry, the disunion of the Church, and the insanity of war: *good Lord, deliver us.*

O God, who without our asking it hast set us in this mysterious scheme of circumstance, give us light in order that we may know the path to walk in. Confirm in us the dreams of seers and the hopes of prophets; let not cynicism blight nor faithlessness uproot our confidence in thy coming kingdom of righteousness upon the earth, and at the fire of our faith let courage be kindled that we may live as we pray. Amen.

III

YESTERDAY morning I was saying that religion when it is real breeds in us a profound sense of community. That is as it should be, for in spiritual experience we touch the creative spirit of God, who is the ground of all existence, in whom all men live and move and have their being, whose holy will, whose all-sustaining beauty run through us all and doth all unite.

It would be strange if this communion of the spirit of man

with the holy spirit of God did not issue in us in a deeper regard for men, a truer sense of human fellowship, the moving conviction that in him we are all one, bound together for better, for worse, for richer, for poorer, in sickness and in health, till death us do part.

You remember the figure employed by a Russian abbot, "Imagine religion to be a circle, with God as the center and the radii the souls of men. It is obvious therefore that as we approach the center there will be closer proximity among the radii." The nearer we come to God the closer we draw to our fellow men.

In that vivid parable which we call "The Last Judgment" the great King summons the nations—America, England, Russia, Japan, China and Germany, all nations; touching their sore spots he says, "I was sick, I was hungry, I was in prison"—trying to make them see the whole body of humanity as one, that injustice to one ultimately was injustice to all. "When saw we thee sick or hungry and did not minister unto thee?" And the answer seems to be, "If you had been living close enough to me, you would have had such a profound sense of human unity, human solidarity, that injustice, neglect or suffering anywhere you would have felt as a blow at your own self and be moved to do something about it."

St. Paul was quite explicit, "Many members, but one body, and if one member suffers all the members suffer with it; if one member is honored all the members rejoice with it."

Events of the last twenty years have driven this lesson home with tremendous force. The tragedy of the world war and its aftermath, has impressed this vividly upon us all. The hopeful feature about the present situation, dark as it is, is that there are more people in the world today than ever before in history, far more people, who realize keenly that at this stage in the evolution of humanity there has clearly emerged the principle that we are members one of another, and if one member suffers, sooner or later all the members suffer with him.

Some years ago in England I saw one evening in *The Standard* a drawing by the famous cartoonist, David Low. He depicted a tiny boat in the trough of mountainous seas, a flag of distress flying frantically, the stern of the boat awash, the countries of

Middle Europe seated there and bailing frantically and unsuccessfully, while in the bow of the boat, lifted above the water, were three figures representing Great Britain, France and the United States. One of these says to the others, pointing to the back of the boat: "That is a nasty leak but thank God it is not in our end of the boat."

We know today that we are all in the same boat and that a leak anywhere imperils every one, because through science the corners of the earth have been brought so closely together now that our problems are now common problems, our interests are common interests. We should be bending all our energies, therefore, to conciliation of all the problems out of which wars arise and which wars cannot settle. Such problems can be settled only by reason and justice and the mood in which war ends is never the temper of justice. So the problems remain.

If during a concert by the Philharmonic your radio suddenly sputters and goes bad, and after vainly trying to repair the fault you lose your temper and knock the radio off the table, after repairing the damage done by your outburst of temper you still have to face the problem which caused the original trouble. So we should be bending all our efforts toward conciliating those problems out of which wars arise and which wars cannot cure. We are members one of another, and if one member suffers all the members suffer with it. Within our own nation the same principle applies. If one group suffers from injustice or neglect, sooner or later the whole community is involved in the retribution which follows just as surely as dawn.

Religion when it is real does breed in us this sense of community. It does create in us the capacity for imagining pain, the ability to put ourselves in the places of other people and feel as our own the rebuffs, the humiliations, the injustices which come to them and the conditions which so terribly affect their lives.

Those of you who have read Vincent Sheehan's vivid story, *Personal History*, will never forget the American girl, Rayne Prohme, who had thrown herself into the movement among the Chinese people. The author thus describes her: "A deeper necessity was driving her onward. She felt a genuine relationship

to all forms of human life. That was the essence of it. To her the Chinese coolie was another part of the whole life, rich, various, cruel and immense, that she shared to the extent of her limits in space and time. She could not see a Chinese coolie beaten and half-starved, reduced to the level of the beasts, without feeling herself also beaten and half-starved, degraded and oppressed, and the part of her that rebelled against this horror was inflexibly resolved never to lie down under this monstrous system. She was co-conscious with all other parts of the human race. Man's inhumanity to man seemed to her a great deal more than that. It was an inhumanity of one part of the same body to another part. The Shanghai entrepreneurs who employed thousands of Chinese men, women and children at starvation wages for twelve and fourteen hours a day were to her like the hands of a body cutting off its own legs."

That is the essence of the whole matter. That comes pretty close to the center of it all. The Far Eastern Student Emergency Fund is one opportunity of expressing our solidarity with those people in their suffering.



LET US PRAY:

Spirit of Christ, thou forerunner of our humanity, lead on! We are aspiring to be free from temporary creeds and systems and codes: thou who art limitless, lead us on. Lead us on to the fullness of time, the brotherhood of man, the concord of nations. Lead on to the boundlessness of hope, the endlessness of charity, the confidence of faith. Lead on till we come to the dwelling place of the Eternal God. Amen.



God have mercy upon us miserable sinners,

God have mercy upon us miserable sinners.

For the ignorance and greed of our world which have brought to multitudes near-starvation in the midst of plenty,

Lord, have mercy upon us.

From sense of our own virtue at some slight charity to the needy,

Good Lord, deliver us.

From luxury and display, while many have not where to lay their heads,

Good Lord, deliver us.

From heedless comfort in the security of our homes, while families of the poor are evicted from the tenements, their children and furniture upon the street,

Good Lord, deliver us.

From methods of private or public relief which save the bodies of men but destroy their inmost spirit; from hurting the finer sensibilities of men and women, robbing them of their pride and self-respect,

Good Lord, deliver us.

From false notions that by preaching we can save the souls of men, while unemployment breaks their hearts, unbalances their minds, destroys their homes, tempts them beyond measure, visits want and disease upon their children; turns the heart to bitterness, hatred and rebellion, or to hopelessness, despair, and death,

Good Lord, deliver us.

From satisfaction with any revival of trade or renewed prosperity while multitudes can find no work,

Good Lord, deliver us.

That our conscience may know no rest until unemployment is abolished,

We beseech Thee to hear us, good Lord.

That it may please Thee to guide us quickly into the good life in which there shall be peace and plenty; a sharing of labor and leisure and joy by all the children of men,

We beseech Thee to hear us, good Lord.

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Grant, O Lord—

That we may approach every question of our foreign policy from the point of view of our belief in God, in whom all peoples live and move and have their being;

That we may check in ourselves and in others every temper which makes for war, all ungenerous judgments, all presumptuous claims, all promptings of self-assertion, the growths of ignorance and passion;

That we may endeavor to understand the needs, the feelings, the endowments, the traditional aspirations of other countries;

That we may do gladly, unweariedly, patiently, what lies in us to remove suspicions and misunderstandings;

That we may honor all men. Amen.



O God, from the murmur and subtlety of suspicion with which we vex one another, give us rest. Make a new beginning, and mingle again the kindred of the nations in the alchemy of love, and with some finer essence of forbearance and forgiveness temper our mind. Amen.

IV

A GERMAN philosopher of the past century, Rudolph Herman Lotze, once made this observation: "I always feel certain that I am on the right track when I seek in what should be, the ground of that which is." What he meant was that, in trying to determine the next step in a philosophical speculation he tried first to make up his mind as to what the situation ought to be, confident that, if he moved in that direction and if his judgment was sound, he would find the truth sought.

Plato some centuries earlier made a similar remark: "In all this discussion about whether the earth is flat or round, the great question is, Which would be better? If it would be better if the earth turn out to be flat, the chances are it will turn out to be flat. If it would be better that the earth turn out to be round, the chances are it will turn out to be round."

In two ways, briefly and simply, let me illustrate what I have in mind: Let me begin first with an idea which has always haunted the minds of men, the idea of God. We find ourselves equipped with certain inner needs, certain deep desires of the spirit—aspirations after goodness, beauty, truth; a discontent with the ugly and the bad; a yearning to find ourselves at home in a universe which is our home; a yearning to find spiritual hospitality and response on every side. We feel the pull of all these things—like the blind boy flying his kite in the park and saying, "I can't see it, but I can feel the tug of it."

Like tides on a crescent sea beach
 When the moon is new and thin,
 Into our hearts high yearnings
 Come welling and surging in,
 Come from the mystic ocean,
 Whose rim no foot has trod,
 Some of us call it longing,
 Others call it God.

Why is the heart of man thus torn between conflicting tendencies? If religion is simply a matter of nurture, of education, something pasted on from without, then those who are seeking to abolish it from the minds of men may have a chance of succeeding. But if religion is not a matter of nurture but a matter of nature; if it is in the nature of things, especially in our nature as human beings, then it can't be abolished by decrees, for nature which has equipped us with certain desires of the body has also equipped us with desires of the spirit. If it can satisfy the desires of the body—hunger for instance—is it not reasonable to suppose that it holds satisfactions also for the desires of the spirit? What ought to be the case? What should be the fact?

In reply to the question, "Do you believe in God because of any argument?" William James once said, "Emphatically no. It is not because of any argument whatsoever. Simply because I need it so much it must be true."

I always feel certain I am on the right track when I seek in what should be the ground of that which is. If a man will commit his life to that track, move in that direction, keep his mind open and his heart sensitive to the needs of his fellows, if he will give free rein to the desires of the spirit, he is apt to make the discovery—if I may use the words of two modern philosophers—that that power by reason of which nature harbors ideal ends and creates individual human action capable of the conscious discernment of these ends, is also here with him, coming to him when he is bewildered as a light, when he is in terror as a strength, when he is in joy as a glory.

But if it is to be true for us it cannot be a matter of touch and

go, another surface in a world of surfaces, but must be the one vital principle on which we build our lives and risk the consequences. This demands time and attention. A great musician once said if he missed his practice for a single day he noticed the difference; if he missed it for three days his audience began to wonder what was wrong with him.

Or take another idea which has always haunted the mind of man—the idea of immortality, the idea of survival. “I always feel certain that I am on the right track when I seek in what should be, the ground of that which is.” What should be the case? What ought to be the fact?

Love is at the bottom of all this questioning about survival. We say sometimes that love is blind, but as a matter of fact love really is the deepest possible insight into the value, the significance, the enduring worth of another soul. We love people because we see value in them, permanent and enduring value. Then death comes along and takes away someone whom you love perhaps better than life itself, and then this question of the “ought” is uppermost. How about it? Is this the end? This life which seemed so precious, so full of meaning to me, is it entirely spent? Is it like a little cloud which on a summer morn starts out boldly across the blue dome of heaven, soon to be dissipated into thin air under the rays of the sun? Is that all there is to it?

Matthew Arnold, years after his father's death, answered this question at Rugby Chapel, where his father, great headmaster of Rugby, had exercised such tremendous influence over the life of the youth of England. Sitting in the chapel, the memory of his father vivid before him, Matthew Arnold wrote:

O strong soul, by what shore
Tarriest thou now? For that force,
Surely, has not been left vain!
Somewhere, surely, afar,
In the sounding labor-house vast
Of being, is practised that strength,
Zealous, beneficent, firm!

Yea, in some far-shining sphere,
Conscious or not of the past,
Still thou performest the word
Of the spirit in whom thou dost live—
Prompt, unwearied, as here!

It seemed incredible to Arnold that such should not be the fact.

I always feel certain that I am on the right track when I see in what should be the ground of that which is.

LET US PRAY:

O God, who art from everlasting to everlasting, the creator and upholder of all things, the source of life and light; thy ways are not as our ways, nor thy thoughts as our thoughts; thy wisdom is unsearchable, reaching from one end of the world unto the other; and no purpose of thine can be restrained. But in the wonder of thy creation thou hast shown us something of thyself; and for thy wisdom, majesty, and beauty revealed therein, we would praise and worship thee.

Thou hast never left the world which thou hast made; day by day thou dost sustain it, bringing forth out of thy treasures things new and old; the seasons are thine with their changing beauty; the wealth of the earth is thine in its manifold splendor; all these thou hast given to man that he may use them and rejoice, seeing in them the bounty of thy love.

Throughout the ages thou hast led our race along the upward path, encouraging us by generous gifts, schooling us by the discipline of suffering; thy wisdom has been our guide; thy love has overruled our folly and our sin. Thou hast raised up great leaders in time of need; thou hast inspired explorers in every realm of knowledge; and in every age thou hast made known thy law, that in the reverence of thee is the beginning of wisdom, and that righteousness alone maketh a nation great.

From the beginning, our Father, it was thy purpose that man should seek thee, if haply he might feel after thee and find thee; and truly thou hast not been far from each one of us. Thou hast known the longing of the human heart and responded to its deepest need; ever thou hast been leading man nearer to thyself, revealing thy true nature to him as he could understand it, drawing him by the spirit of love and not of fear.

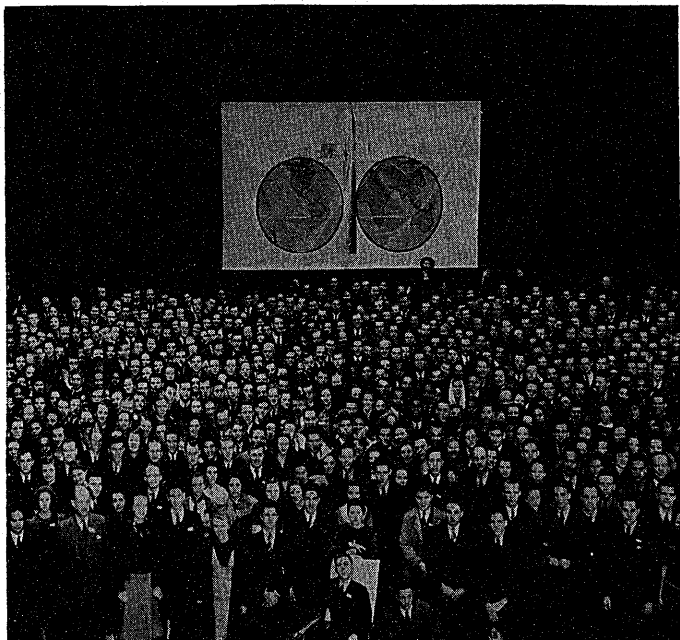
And in the fullness of time thou didst send Jesus to be the perfect revelation of thy mind and heart. In him we see thee as thou art, and man as thou didst mean him to be.

O Lord Jesus, we praise thee, that thou didst come amongst us, a gracious gift to the ungrateful race of men, and, undismayed by our sin and blindness, didst live out thy life of holiness and power, letting loose a new spirit in the earth.

Thou hast not left us comfortless at thy departing; but according to thy promise thou hast sent thy spirit to be with us to give us ever clearer understanding of thyself, to lead us into the fullness of truth which is the more abundant life. We have denied thee and forsaken thee; we have not shown thee forth in our lives, and by our failure we have made it harder for others to believe in thee. But still thy spirit waits for us, moving us to penitence, rekindling hope and courage in our hearts, lifting our eyes to the vision of the day when thy kingdom shall come and thy will be done throughout the world.

Wherefore, Oh God, Father, Son, and Holy Spirit, we lift up our hearts unto thee; we praise thee, we bless thee, we worship thee, we glorify thee. With angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee and saying,

Holy, holy, holy, Lord God of hosts,
Heaven and earth are full of thy glory;
Glory be to thee, Oh Lord most high. Amen.



Above

A few of the Assembly's
thirteen-fifty



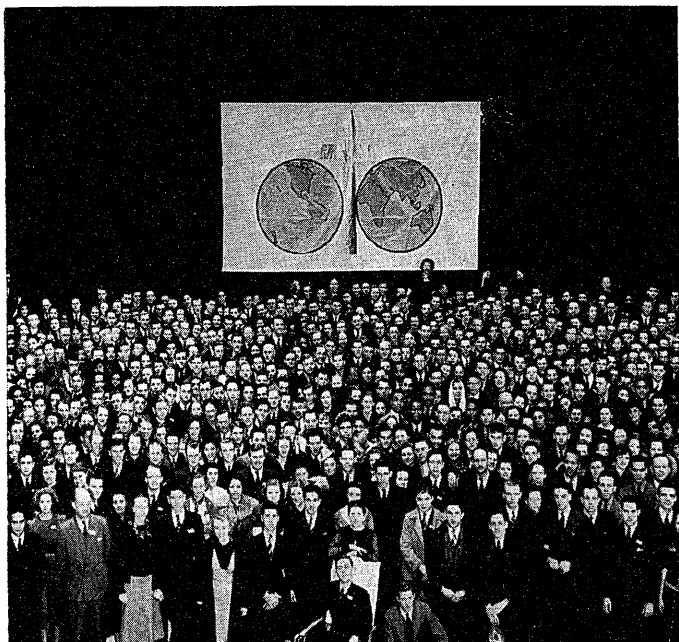
New England was at
home in Whaling

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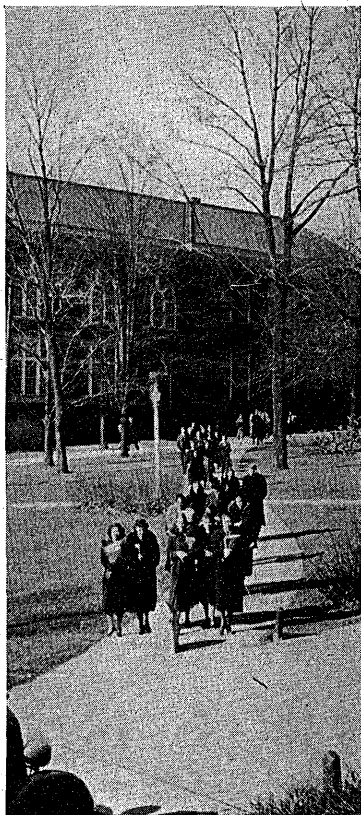
Commissions
Adjourned

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Miami
Bypath



III

THE COMMISSIONS

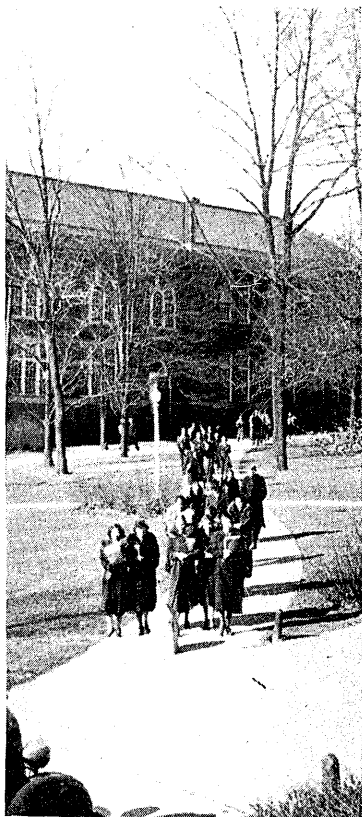
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Miami
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III

THE COMMISSIONS

THE COMMISSIONS



HOW THE COMMISSIONS PROCEEDED

THE focus of the Assembly was in the work of the Commissions. It was here that the student delegates had opportunity to carry out the major purpose of the Assembly. Here the emphasis and the procedure were determined by this purpose. The Student Christian Associations are local fellowships of students and faculty, united in a national Student Christian Movement, with responsibility and control centered in students. It is a *student* movement. The Assembly was planned as an integral part of the on-going life of the Movement in order (1) to give student representatives of the local Associations the opportunity to discern the problems which were of most concern to Christian students and (2) to decide what students, through the Student Christian Association Movement, could do about them.

When the Assembly opened the Commission process had been under way for more than a year. Local Associations and regional and area groups, using the "Issue Locator" and the pamphlet "Agenda," had joined in determining the major issues impinging upon student life. Attempt was made to define problems in terms of where they affect students and where student Christian groups can do something about them. The eleven Commissions grew out of this consultative process.

At the Assembly, each morning after the worship period was given to the work of the Commissions. These sessions were conducted on a discussional basis under a plan which gave maximum opportunity for student leadership. Each Commission had two co-chairmen, one a student and the other a graduate, chosen because of ability in leading discussion. There were no "opening speeches" by adults. Two or more resource persons, present in each Commission because of experience or expertness in the area of the Commission, participated as members of the group, and

were not permitted to dominate the discussion. The evening platform addresses aided the Commission process through discussion of the basic Christian issues involved. Each Commission had secretaries to keep record of student suggestions and conviction.

The preliminary planning of the leaders of the Commissions was in terms of working out a process which would give the student delegates an opportunity to reach and register their own conclusions. Part of this preparation was carried on by correspondence. The leaders came a day early for a preliminary leaders' meeting: they also met each afternoon of the Assembly to plan for the next day. These meetings were held, not to determine what students should think, but to work out questions and procedures which would give them maximum opportunity to consider issues and determine the relation of the Student Christian Movement to a solution.

The fact that the Assembly was called to make recommendations as to policy and action of the Student Movement determined the emphasis of the Commission reports. The purpose of the Assembly was *not* to find individual answers to the various problems. There were in the Assembly many opportunities for students to secure help on personal problems or on questions of Association technique, but it was not the function of the Commissions to render such help. Nor was it the purpose of the Assembly to determine the majority personal conviction of the delegates on particular issues. This would have been interesting and personally satisfying to many, but would have prevented the Assembly from doing the long-time planning for which it was called.

Also, the Assembly was frankly Christian in its orientation. The purpose was to discover issues of most concern to Christian students, to see where issues of the Christian religion are involved in the proposals for solution, and to determine what a Christian Movement should do about them. Thus, what is Christian was central to the Commission's discussions.

HOW THE PROCESS WORKED OUT

The general Commission procedure was: first, exploration of the situation and determination of major problems; second, deter-

mination of major proposals for solution and examination of these, particularly from the viewpoint of the Christian issues involved; third, consideration of the function, policy, and program of the Student Christian Movement in doing something about these problems.

In the first session (Tuesday, December 28), the Commissions explored the situation to determine the problems of the most interest and concern to students. Questions like the following were raised:

What colleges or universities here represented considered this topic? What aspects of the topic aroused the most interest and concern? Why?

Give other examples of what has happened in your college or university which illustrate the interest or concern of students in problems in this area. Why were they interested or concerned?

What is the actual situation on your campus as to student interest and concern in this area? In what problems are they most interested or concerned? Why?

What questions in this area do students ask most often? What criticisms do they make? Why?

The resource individuals were asked to give students the first chance in the discussion but to feel free to participate later in registering their own diagnosis of the situation as it affects students.

This process resulted in the registering of a large number of problems in each Commission. In order to make selection among them, questions like the following were then used:

Which of these problems are ones on which students can do something?

Which are most important to them? Why?

Which of these problems are of most importance to the student Christian group on the campus? Why?

During the latter part of this first session the student delegates and leaders in each Commission sought to group the problems which had been selected as most important, under three or four sub-topics which could be explored further in sub-groups of the Commission. In some cases the Commission did not divide into

sub-groups. The problems suggested and the sub-topics are indicated in most cases in the Commission reports.

The second session of the Commissions (the latter part of the first morning) was given to analysis by the sub-groups of the sub-topics before them or to further analysis of the main topics. Questions like the following were discussed:

What further examples showing the interest or concern of students?

What are the facts about the situation?

Why does this problem exist? What are the main factors which contribute to it?

On why the problem exists and on the underlying and basic factors contributing to the problem, the resource persons were asked to help. Some of the sub-groups commenced the discussion of the next question: What proposals are made for meeting the problem?

The second day of the Commission sessions (Wednesday, December 29) was given to exploring the proposals for solution which must be taken into account by the Student Christian Association Movement in determining what it should do. The Commissions met for the most part by sub-groups. The procedure in general was as follows:

Proposals

What proposals are made by sincere and socially-minded individuals as to what should be done? (What ways of meeting this situation or answering this question have been tried and with what results? What answers to this question are proposed?) *Why is each believed in [advocated]?*

Summary of Alternatives

What major types of alternative face the Student Christian group?

Exploring Questions of Fact

Which of these proposals have been tried? With what results?

If any has not been tried what is the best prediction as to what is likely to happen if it is put into practice? On what data is this prediction based?

What differences as to fact have emerged? What further data are available? What do these show?

Exploring Questions of Point of View or Conviction

Looking at the why of the proposals, what are the major differences of *point of view*?

Which point of view is the most desirable? Why?

What are the Christian principles involved? What do these mean in relation to this problem? Which proposal is most in line with the Christian ideal? Why do you think so?

Summary

On what is there united conviction which might aid the Student Movement in deciding what to do on this question?

What are the major differences which must be taken into account in development of Student Movement program?

During the first day and to some extent during the second there was some floundering and confusion. Doubtless this was inevitable. The students in any Commission were from many different campuses and had never worked together as a group before. Many, perhaps a majority, were inexperienced in group thinking; many had come out of educational procedures where faculty and others had told them what to think. So this process was strange and new. Though a careful selection of leadership had been made, some were inexperienced in leading this type of discussion. It would have been possible—and easy—to have prevented confusion by determining in advance both the problems to be considered and the trend of the discussion. But to have done this would have set the discussion in terms of experts in the field, would have defeated the purpose of getting a real reflection of the student situation, and would have prevented the creative results which came after the Commissions found themselves.

The dominant issue coming out of these two days concerned the Christian critique. When students attempted to use the Christian standard, they found they did not know what is Christian, and more than this that Christians themselves are divided as to what the Christian religion implies in these various areas. What

is Christian became the central question in discussions in the Commissions and throughout the Assembly.

By Thursday, December 30, the work of the Assembly had reached the stage where the Commissions commenced to consider what local student Christian groups and the Student Christian Movement should do about the various problems. In coming to this stage of the Commission process, the Commission leaders and members recognized three factors which had developed:

First, it was evident that on most of the issues there was not united conviction either among the delegates or in the Associations from which they came as to the Christian solution of the problems. This did not mean that there were no convictions. There were plenty of them. But they differed, and often fundamentally. In the Commission on Economics and Labor, for example, there were decided differences as between those who believed the capitalistic system to be basically unchristian and those who believed it could be made Christian. The convictions on the Christian solution of the world problem ran the gamut of pacifism, isolation, neutrality, and collective security.

It was not surprising that there were these differences. If there had been agreement on the third day of a five-day Assembly, it would have meant either that trivial issues had been dealt with, or that superficial thinking had been done, or that the process had been dominated by experts with one point of view. But these differences of conviction had to be taken into account by the Commissions in deciding what the Student Movement would do.

A second factor was the evident lack of concern on local campuses in the problems which seemed important to the Commissions. Some delegates felt that students generally were indifferent to vital problems. The Commission on the Student as Citizen felt so keenly about student apathy that they made this one of the sub-problems which they considered.

A third factor was the difficulty the student members of the Commissions felt in dealing fundamentally with these problems because of lack of background knowledge and because of lack of practice in social analysis. The students recognized this as a criticism of the education they are receiving. Particularly did

they feel their lack of grasp of the Christian issues involved and their ignorance of the meaning of the Christian religion.

The Commissions therefore recognized that they had not only to make a distinction between questions on which there was united conviction and those on which there were differences in conviction, but that they must consider also what should be done about the indifference of students, about their lack of skill in dealing fundamentally with problems of this kind, about their ignorance of basic facts, and about their lack of understanding of the Christian principles involved. With these factors in mind, questions like the following were discussed in determining what the Student Christian Association Movement, locally, by regions, and nationally, should do:

For issues on which there are differences of conviction

Should the Christian Association, because of its Christian position, have concern with this question or should it focus on changing individuals? What should be the relation of the two?

On this question, has the Association a workable pattern of what is Christian, or does it seek to discover what is Christian in the particular situation? Why? How proceed to act on the answer?

What is the business or function of the student Christian group?

(a) Provide for study and understanding of questions (open them up)? (b) Carry the study to the place where a specific stand is taken? (c) Carry the study into definite action? Why? How can the student Christian group best carry out the function decided upon?

What is the function of the student Christian group as compared with other socially-minded groups? How can it make its distinctive contribution effective? If a stand or action is desired, should the Association expect to take official action as an Association or should it provide for various forms of action by minority groups? Why? How act on the answer?

How should action be carried out? (a) Directly as a Christian group? (b) Trying to interest some other group in it? (c) Joining with other groups or agencies in a united front? Why? (Should the Association do it itself, or through some other agency?)

What relationship should the Association have to other agencies with similar purpose though possibly not avowedly Christian? Why?

With what agencies should the student group affiliate? Why? Should it relate itself to the church? Should it function in relation to social and radical groups? Or how?

In the strategy of the Association, what relative attention should be given to immediate specific issues and to long-range policies affecting fundamental change?

For issues on which there is united conviction

How should the student Christian group put its convictions into effect?

Note: Use also any of questions above which are pertinent.

For issues in which there is little interest but on which it is believed there should be concern

On what questions on which concern has developed at the Assembly is there little concern on the campus? What is the responsibility of the student Christian group on questions on which there is no concern? What suggestions for carrying out this responsibility?

The Commissions now commenced to gather up the results of their work for report to the plenary sessions of the Assembly. The pressure of time, along with a growing sense of the importance of the reports, led to extra sessions of a number of the Commissions. The Commissions in general session worked on these summaries. Leaders, secretaries, and representative student members worked long hours between sessions, summarizing the results and writing reports. In most cases these were then reviewed and modified by the Commissions. The Commissions had become effective working groups and the process was proving more and more creative.

On Friday, December 31, three of the Commissions reported to a plenary session of the Assembly and on Saturday the other eight Commissions brought written reports. Manifestly it was impossible for the entire assembly of thirteen hundred and fifty to review and adopt the recommendations on which the individual commissions had worked during the preceding days. Further,

the Assembly was not legislative; it was called to make recommendations. Consequently, the plenary sessions were not conducted as business meetings on a parliamentary basis, but as a continuation of the Commission process.

Opportunity was given to ask for further explanation of any part of the report, to support any particular proposal, to raise objections to any part of the report, and to suggest additions. Many of the suggestions were accepted by the Commission leaders as in line with the thought of the Commission. Where a vote was desired on any objection or suggested addition, this was taken. The objections and suggestions, taken down stenographically, were included in the reports as modifications suggested from the floor. Each report was accepted by the Assembly and recommended for the earnest consideration of local student Christian Associations, regional groups, and the N.I.C.C.

HARRISON S. ELLIOTT.

REPORTS OF THE COMMISSIONS

I. STUDENTS AND CAMPUS LIVING

AREAS of campus life which are of concern to Student Christian Associations:

Racial discriminations; conflicts with students from other sections of the country; men holding campus honors while the women do the work; campus politics; student government as a device for faculty control; inter-faith intolerance; faculty-student relations; class room and campus honesty; freshman orientation and hazing; loneliness of transfer students; unfriendliness of campus; lack of college life in urban schools; Associations serving as a non-campus, non-fraternity club, or as an outlet for fraternity activities and honors; lethargy and indifference to college life and education; overorganization of campus activities; domination of football; subsidized athletics;

NOTE: Only such suggestions and objections from the floor as were not embodied in the final draft of each Commission report are indicated in the notes appended to the reports. Supporting speeches and explanations of the reports in answer to questions from the floor have been omitted.

academic freedom; lack of opportunities for men and women to become acquainted; inadequate campus recreation; lack of cooperation among religious groups; drinking; gambling; conflict between town students and dormitory and fraternity students; compulsory R.O.T.C.; compulsory chapel.

Bases of conflict in these situations:

Exclusiveness rooted in selfishness; lust for power; desire for security; regimentation for control of the individual; competition; desire for material reward (*e.g.*, graft and bribery); desire for prestige.

Lethargy concerning vital problems: due to student preoccupation with superficial activities; false standards of success; failure to realize the artificiality of college life and of its educational procedure.

Inability to make adequate personal adjustments and maintain high ethical standards on the campus. These are due to: differences in race and wealth; indifference to experiences outside one's own environment; inter-faith intolerance; egoism; lack of common interests and background; campus leadership in the hands of a few individuals; limited social and recreational training; inadequate campus recreational program and facilities; inadequate counseling for students who must make major life decisions; fear of acting independently of prevailing standards.

The fundamental tenets of the Christian religion—belief in God as Father; sacredness of personality; human brotherhood—should be employed constantly and consistently as background for any answer to campus questions.

The religion of Jesus is an active force in which the student operates under the imperatives of the will of God. This suggests that solution to campus problems may be found through cultivation of a sense of divine necessity with reference to the individual student's part in personal and social change.

Religion is interested primarily in fostering creative processes in every type of person. To this end the Christian Association must take into consideration many kinds of human beings—drifters, exploiters, thrill seekers, crusaders, humanists, traditional Christians and spiritual disciples of truth and brotherhood, as it pursues its task of developing increasingly larger numbers of spiritual disciples of truth and practical campus brotherhood.

The divine imperative calls each Christian to cooperation on

matters of common interest, with due recognition of existing barriers, and to adventures in understanding in which he strives to see possibilities in people and act as if those possibilities were realizable. He must retain unbreakable good will under all circumstances.

The Christian Association on the campus should afford opportunities for personal growth and development; achieve solidarity through group cooperation; awaken the interest and elicit the active cooperation of members in solving campus and community problems; provide new experiences, such as intergroup contacts between races, faiths, fraternities, students and labor, with opportunities for exchange of ideas and viewpoints, appreciation of mutual abilities and cultures, and plans for cooperative action. The following principles should govern methods of action:

When the Association is in complete agreement regarding the solution of a problem, it should proceed toward definite, courageous action.

Where there is difference of opinion, there should be ample opportunity for minority groups or individuals to act, but it must be understood that such action does not represent the entire Association. All possible effort should be directed toward synthesizing conflicting attitudes, through creative discussions and interchange of views. The Association must provide for the inclusion of all groups, regardless of their interpretation of the Christian ethic.

Where there is ignorance or lack of concern about significant questions, the Association should not permit its program to be confined to these limited interests but should seek to stimulate and educate for wider sympathies and deeper insights.

Specific tasks with which the Student Christian Association should be concerned are:

The elimination of all racial discrimination. The Association should engage in projects and experiments demonstrating the equality of all men before God. Where legal barriers prevent full and equal fellowship the Christian Associations should make use of every means to point out the unchristian character of the law.

Support the organization of student cooperatives, wherever such activity will alleviate low standards of living and tend to develop the cooperative way of life. Example: common buying of food and purchase of equipment by fraternities and sororities.

Be fully informed with regard to the conditions under which student and non-student labor is performed.

Oppose the compulsion of R.O.T.C. in education. Work for "Peace Service and Tactics" as a curriculum course in substitution for "Military Service and Tactics."

Cooperate with the administration and campus organizations in building a program of recreational opportunities for all students. Help students plan a program of creative leisure. (Suggestions offered at this Assembly are: games, rhythm, country dancing, play nights, movies, exchange dinners, good conversation, student written and produced music, group singing.)

Keep alive academic freedom and freedom of speech on the campus and in the community. Be alert to detect and prevent encroaching fascism.

Seek to eliminate concentration of leadership in the hands of a few. Work for the extension of leadership opportunities to large numbers and provide leadership training for the largest possible number.

Point out the close relationship between campus problems and the broader socio-economic issues of society.

Provide adequate instruction and counseling for students. Make available group opportunities toward development of balanced personality and purposeful life.

SUGGESTIONS FROM THE FLOOR: A delegate objected to the omission in the report of suggestions on athletics and campus politics. The chairman replied that the students in the Commission determined what they would consider in the time available and while athletics and campus politics were recognized as real problems, they chose to concentrate on the matters dealt with in the report.



II. THE STUDENT AS CITIZEN

The fundamental problem of this Commission is not a new one. Every student generation has faced it and discussed it without reaching a solution. Recognizing this as a fact, the Commission has tried to consider the specific problems in light of what actually can be done, always remembering the value of discussion and study, but placing final emphasis on the importance of action. Accordingly, the Commission undertook to answer three questions:

1. Should students participate in political activity while still in school, and if so to what extent?
2. What should the Student Christian Associations do in the field of citizenship? Should they simply stimulate interest in public problems or should they promote active efforts to solve them? What general problem areas should concern their members?
3. What methods should be employed by Student Associations in arousing interest and action in these problems?

The first point (above) involves the widely held view that a college education is a four-year retreat from reality, to be devoted solely to the acquisition of knowledge from books and lectures. It arises also from the fact that in spite of a great increase in recent years of student interest in public affairs, there still is a widespread lack of concern by students. The second point raises serious problems because there is sincere disagreement as to what problems may be regarded as legitimate student concerns. The third involves the problem of finding effective techniques which at the same time are consistent with Christian ideals.

The Commission worked out the following reasons for student participation as citizens:

1. The Christian belief in the equality of men requires action whenever we find serious inequality.
2. The Christian belief in the value of human personality requires action to preserve that value against encroachment.
3. Jesus' assertion that true greatness comes only from giving oneself to the service of others establishes a responsibility in students, as in all other Christians, for the welfare of all society.
4. Since commitment to God requires commitment to the totality of good in the world, we are obligated to work for the common welfare of all mankind.
5. Failure to participate may result in subjection of intellectuals (as in Germany) leaving only non-Christians in positions of authority.
6. Belief in the democratic process of government demands participation in public affairs.
7. Properly directed action is an essential part of education.

The Commission felt that student non-participation ignores

the obligations of citizenship in a democracy; that acquiring of information (reading about problems) is a necessary step but cannot be considered an end in itself; that active participation is a valid way of fulfilling the obligations of citizenship. The Commission felt that as rapidly as possible the emphasis in higher education should be shifted to include such activity as a recognized part of formal education.

The Student Christian Associations should adopt a four-fold program: creation of student interest in public problems; supplying information for intelligent understanding of specific problems; a definite program of action tending toward a solution; student education for participation in a program of action.

General areas of interest and concern within which such a program should be undertaken:

1. *Education*—the Nye-Kvale Optional R.O.T.C. Bill; the American Youth Act; Federal legislation for financial aid to education.
2. *Governmental Structure*—reorganization of federal, state, and local governments with a view to increased simplicity; efforts to deal with graft and incompetency by raising the government service to a position of respect which will make it attractive to competent men.
3. *Social and Labor Legislation*—extension of the public health service particularly with a view to the elimination of social diseases; ratification of the Child Labor Amendment; liquor control and temperance education; more adequate standards for pure foods and drugs; increased recreational facilities and extended opportunities for adult education; federal legislation for the regulation of wages and hours; extension of the Social Security Act.
4. *Civil Liberties*—industrial mobilization as proposed in the Sheppard-Hill Bill and the Graves Bill; federal legislation outlawing lynching; elimination of compulsory student and teacher loyalty oaths; the problem of disenfranchisement of minorities; the outlawing of industrial and labor armaments, labor spies, and strike-breaking agencies.

NOTE: As we go to press the Sheppard-Hill Bill is reported shelved in Congress. It seems probable that a new version, differing but little from the original in its essential provisions, will be offered as the May Bill H.R. 9391.

5. *Governmental Regulation of Business*—federal ownership of power projects; legislation to eliminate monopolies and administered prices; public control of utilities and of the stock market.
6. *Foreign Affairs*—a policy to make America a force for peace in the world (leaving specific proposals to be determined by Commission VIII); reciprocal trade agreements.

The Commission felt that local Associations should have sincere concern about these and similar problems. They should induce student participation in efforts at effecting the best solution possible. The group listed the following principles to be employed in encouraging student interest and participation in public affairs:

1. Impartial gathering of facts on all sides of the question.
2. Action to be regarded as an essential part of real education.
3. Attitudes toward any proposal should be determined by the Christian values involved rather than by current popularity of the issue.
4. Compromise may be employed where achievement of the ultimate goal is not thereby impaired.
5. Conviction and sincerity of motive are necessary, but must be accompanied by willingness to recognize the same feelings in others.
6. Action should be in accordance with the highest good as revealed by the teachings of Jesus, involving the ideals of universal brotherhood, equality, and regard for individuality.
7. Minority opinion and action should be encouraged but such action should not be undertaken in the name of the whole Association.

In general, it is suggested that the absolute end aimed at by all Christians is the achievement of the totality of good for all mankind. However, the realization of this absolute end through government must be accomplished at any given time by means which best fit the existing circumstances. The true value of any method of action therefore is relative. Open-mindedness as to the possibility of later improvement must be maintained.

With reference to cooperation with other organizations, the Commission believes that united action is the most effective and most economical technique for making progress in this realm and therefore suggests that cooperation with other groups be undertaken so long as this does not involve compromising Christian

ideals and principles of action. It is suggested that the Student Christian Association Movement cooperate with other agencies at all points of similarity in belief without undertaking any obligation for the general programs of such agencies.

Proposals for arousing student concern and encouraging activity directed toward solution:

1. Careful surveys to discover what can be done.
2. Well-conducted forums, seminars, faculty-student panels, debates, etc.
3. Model congresses and legislatures, similar to those sponsored by the American Youth Congress, to arouse interest and participation of representatives of a large number of youth agencies in discussion and action on important governmental measures.
4. Legislative pilgrimages to state or national capitals, such as the one being planned for next March by the American Youth Congress, to dramatize youth's stand on problems directly affecting them.
5. Smaller groups, to testify before legislative committees on matters involving students or education.
6. Speakers to other student and community groups, to stimulate interest in these problems and to seek cooperation with the Student Christian Movement's stand.
7. Projects aimed at dealing with specific problems in the community.
8. Publicity through posters, student papers, etc., to arouse interest and spread information.
9. An attractive and up-to-the-minute bulletin board on current problems.
10. A library on current problems owned by the Association; or, compilation of bibliographies of selected books which can be found in the school library.
11. Moving pictures and dramatic presentations.
12. Contests with prizes for the best essay or speech on a current issue or for the best poster dealing with such a subject.
13. Brief retreats or conferences at periodic intervals where an effort is made to draw in campus leaders not already affiliated with the Association.

14. Committees on correspondence to prepare letters to cover enclosures on problems dealt with by a forum, to be signed by forum members and sent to personal friends.
15. Inclusion in the curriculum of courses in responsible citizenship.
16. Memorializing legislative bodies or governmental officials by individual or group letters or telegrams.
17. Direct activity at election times to try to elect men sympathetic to the principles of the Christian Student Movement.

The Commission recommended the following measures as worthy of study and support by Christian student groups. These were made available in mimeographed form to all the delegates but pressure of time prevented their consideration by the Assembly.

1. The Commission recommends reaffirmation of membership in the United Student Peace Committee and the American Youth Congress.
2. It recommends generous support of the Far Eastern Students' Emergency Fund.
3. It recommends fullest assistance in organizing Youth's Legislative Pilgrimage to Washington, March 10 to 12, to present requests for peace, jobs, and education.
4. It recommends support of legislative measures providing for the following: for expanding public health services and providing for compulsory pre-marital Wasserman tests on a national scale; for free clinics and popular education on social diseases; for control of the sale of liquor; for the creation of more adequate pure food and drug laws; for federal regulation of hours and wages (the Black-Connery Bill); for expansion of the Social Security Act to include categories of workers now excluded; for federal aid to states to be used to support education, along the lines of the Fletcher-Harrison-Black Bill when amended to equalize educational opportunities for Negroes, poorer states, and rural districts; outlawing labor spies, strike-breaking agencies, and industrial and labor armaments; and for the reorganization of federal, state, and local governments to achieve increased simplicity and efficiency.
5. It recommends support of: the Nye-Kvale Optional R.O.T.C. Bill, the Gavagan-Wagner-Van Nuys Anti-Lynching Bill, and of efforts to complete the ratification of the Child Labor Amendment, to extend properly supervised recreational facilities and adult

education opportunities ; to develop community coordinating councils to further crime prevention, to enforce state civil rights bills guaranteeing free use of public facilities to minorities, to remove discriminations in voting now exercised through the poll tax and the unjust administration of literacy tests, and to reduce graft and inefficiency by improving the status of the public service so as to attract capable and honest men.

6. It recommends opposition to all industrial mobilization plans such as the Sheppard-Hill Bill and the Graves Bill ; all criminal-syndicalism laws and alien sedition acts and to compulsory loyalty oaths for students and teachers.



III. NEW RELATIONSHIPS OF MEN, WOMEN, AND THE FAMILY

Today youth finds itself in a world of changing social patterns. Changes in the relationships of men and women have been brought about by new economic conditions, the changing rôle of women in society and an undermining of authoritative religious and social norms, with all the concomitant factors of exploitation and disorganization of personality. It is imperative that youth, in this shifting pattern of social relationships, determine its course in the light of Christian ideals, standards, values.

The Commission finds :

1. An urgent need for information on sex, preparation for marriage and responsibility in the family.
2. Few courses in the college curriculum dealing with subjects in this field.
3. Special problems in separate men's and women's colleges and in those colleges and universities where there is a predominance of men or women.
4. Inadequate planning for the social life of all the students.
5. Limited recreational facilities, particularly those involving little expense.
6. Problems existing because of long engagements and postponed marriage, due to long professional training and economic insecurity.
7. An over-emphasis on dating because of campus social customs and lack of well-planned and organized social life on the campus.
8. A need for special work with freshmen.

We believe that the Christian Associations have a particular

concern in this field because (1) they include in their membership both men and women students, (2) they are concerned with Christian values in relationships between persons, and (3) they believe that only through learning to work, play and think together will change be effected in personal and social relationships.

We therefore recommend that Christian Associations cooperate with the administration and other groups or individuals to:

1. Provide curriculum courses designed to prepare students for marriage.
2. Provide opportunity for more adequate social relationships between men and women.
3. Provide on the campus a social life organized to include all students and to provide opportunities for recreational activities such as parties, no-date dancing, hikes, folk dancing, intramural sports, exchange meals.
4. Provide for experimentation in the field of creative use of leisure time.

The Commission members were sharply divided in their judgment as to the value of such organized social groups as fraternities and sororities in contributing to better and more adequate social relations between men and women. More information and opportunities for discussion of this particular subject are needed.

We further recommend that emphasis be given nationally to:

1. Provide local Associations with information in regard to work that is being done by Christian Associations and other groups on the campus in this area.
2. Provide local Associations with names of speakers equipped to deal with these subjects on the campus and in intercollegiate meetings.
3. Make available to individuals and groups pamphlets, in large numbers at low cost, giving information on sex and marriage.
4. Prepare program material giving suggestions on methods of campus work; on leading discussions in this field and on methods of organizing the social life of the campus.



IV. THE CHURCH IN THE WORLD TODAY

The Commission had some difficulty in arriving at an agreement on what we meant by the Church. After discussion the

following definition seemed to be acceptable: "The Church is a living movement which stems from Jesus Christ and which includes all those who try to express his life in the world."

We differentiate this conception of the Church Universal from the institutional expressions of that church as found in our local communities. We recognize our participation in the Church as it has existed through the centuries and as it exists in other lands the world over. Especially do we affirm our kinship to the Church in Germany, China, Japan, and those countries where the fellowship of those who would follow Jesus Christ is threatened and attacked.

The situation faced by the Student Christian Associations is that:

1. Students do not participate in the local church because they feel it is ineffective: (a) its services do not always minister to their needs; (b) it is ineffective in bringing about social change.
2. Students are uncertain of the relationship of the Student Christian Associations to the local churches.
3. Students do not think of the Student Christian Movement as a part of the Church Universal.
4. Students are indifferent to the church because in their highly organized secular campus life they feel no need of it.
5. Students are substituting their own philosophy of life for a concept of religion which is tied up with the church. (a) There is confusion between moral goodness and religion; (b) There are seeming contradictions between science and religion.
6. Students are confused by denominational divisions.

Students are concerned about this situation because they feel that the Church is a power in the world today, but in local situations they do not always see it as a power. They feel responsibility as members of the Universal Church to help realize that fellowship in life today.

Problems with reference to the Church fell into three general classifications:

- a. Is membership and participation in the local church important for Christian students?

- b. What is the relation of the Student Christian Association to the Church and to its denominational divisions?
- c. What shall be the attitude of the Christian student toward the local churches in view of the failure of the churches to embody their own ideals in their practices and in view of their ineffectiveness in dealing with concrete social issues?

In the issue on the relation of the individual to the local church it was unanimously agreed that membership and participation in the church are important for the student. We therefore recommend that Student Christian Associations, as they plan their program, keep in mind that students should (1) go to church to participate and not to be entertained; (2) students should be critical from within rather than from without; (3) students should recognize participation in the local church as a way of participating in the Church Universal.

We further recommend that the Student Christian Associations should:

- a. Help students become positive and constructive members of a church.
- b. Help churches find ways of providing opportunities for students to take responsibility in and be related to the on-going life and organization of the institution.
- c. Work with the denominational groups to see that the most capable church leaders and pastors are assigned to college communities.
- d. Provide opportunities for students to understand the history of the Christian Church and its present day program.
- e. Provide opportunities for students to plan and participate in creative worship experiences.
- f. Encourage the development of small groups within the church for Christian fellowship and action.

In dealing with the relation of the Student Christian Associations to the Church and the denominational divisions of that Church, we recognize that:

- 1. The Student Christian Movement is an integral part of the Universal Church. Since this Church expresses itself in many forms, we recommend that the local Student Christian Movement work with the local denominational groups.
- 2. Campuses differ greatly and therefore we are not able to recom-

mend any one type of organization or inter-relationship. We are agreed that there is need of participation in the Church Universal through unified Christian fellowship on the campus and that the Student Christian Association because of its inclusive character has a special opportunity and obligation to exemplify and interpret the Church Universal on the campus.

3. We further recommend that study is needed in the immediate future regarding the responsibility and relationship of the Student Christian Association as a part of the Church Universal to the denominational student movements.

Regarding the church in relation to social issues it was agreed that because we believe that the church should become more effective in this area, students should remain within the church and try to make it more effective. There was division of opinion as to whether the church may be regarded as an instrument of social change. There was general agreement that the church to be effective must concern itself with the actual problems of people and of society.

The following alternative methods are suggested: (a) That students confine their activities to the church, working whenever possible for such things as interracial fellowship, labor membership, and equality for women; (b) that students work through the church but also through other groups which have like objectives so long as methods do not conflict with Christian practice; (c) that students help create within the church smaller groups to work in the area of social change.

We recommend to the N.I.C.C.:

That the Student Christian Movement participate in the preparations for the world meeting on the Witness of the Church (called by the International Missionary Council in Madras, India, 1938) through discussion groups, with reports to be forwarded to the student delegates who will represent the American Movement at Madras.

That as members of the W.S.C.F. we ask the N.I.C.C. to cooperate fully in the preparation for the World Conference of Christian Youth in Amsterdam, Holland, July 25-August 3, 1939, and to take the necessary steps toward securing adequate representation by qualified delegates.

SUGGESTIONS FROM THE FLOOR: It was suggested that the Commission consider (1) the local Association working within the church to give

the students more power and (2) student representation on the church council and taking an active part in formulating the policy of the local churches in which students are members.



V. STRATEGIC VOCATIONAL OPPORTUNITIES

The first problem faced by the Commission was: How can students discover their own capabilities and aptitudes? How can they know what vocation to enter?

According to the Walters and Wrenn Survey, only ten per cent of the colleges and universities of the country have an adequate vocational education program and thirty per cent of the colleges have no provision for any kind of vocational help. Since adequate vocational education is essential to intelligent vocational choice it was agreed that the Student Christian Movement has a responsibility in this area. However, it is recognized that local Christian Associations do not have the technical skill to provide an adequate program. The Commission therefore urges that Christian Associations do not attempt to incorporate such service in their own program, but:

1. Work for an adequate vocational education program based on approved methods under the direction of the administration.
2. Where the program is below the accepted standard, work for its improvement.
3. Urge that the program be conducted with regard for the concern of the Christian Associations that men and women be enabled through their vocation to work creatively for a better world.
4. Provide a variety of experiences in different vocations during the college year and the summer vacation period, such as The New York Summer Service Group, industrial inquiry projects, etc., so that students may have an opportunity to test their vocational interests experimentally.

The second concern which faced the Commission was: What vocational opportunities are available? As this question is studied the tragic fact is revealed that there are not enough jobs available for everyone. The Employment Service reports that over a period of two years, one million eight hundred eighty-three thousand youths under twenty-one applied for jobs but only 831,000

of them secured jobs. Thus jobs are available for less than half of the youth that apply.

In the professional field the situation is worse. Professor Harold F. Clark of Columbia University estimates that 400,000 youth leaving school in 1936 had chosen to go into professions, that 200,000 actually attempted to enter them and that 87,500 succeeded in doing so. At the present time only one in five who attempts to enter a profession will do so. It is the responsibility of the Student Christian Movement to do something to change this situation. No individual is assured vocational security until there is work for all. The plight of students cannot be met apart from dealing with the problem for all youth and all groups of unemployed.

The Commission felt that there is overwhelming ignorance on the part of most students about the unemployment situation. Few students realize the seriousness of the situation for their own lives or the lives of millions of other people. Therefore we recommend:

That Christian Associations make a thorough study of the existing unemployment situation, acquire the facts and try to understand the basic reasons for unemployment and find adequate ways of acquainting other students with these facts. It is suggested that a study be made of the findings of the National Vocation Council for meeting this problem.

That the Christian Associations discover what other agencies are doing to meet these problems and cooperate with them in so far as feasible.

It was agreed that the capabilities and aptitudes of most individuals allow a wide range of vocational choice. Therefore, the selective factors for a Christian in choosing strategic vocations must be discovered. Among the questions a Christian student will ask of a vocation are:

1. Does this job provide opportunity for one whose purpose it is to serve society?
2. Are the ethical standards of the job consistent with Christian conviction?

3. Does the job offer the possibility of creative work and personal growth and maturity?
4. Does this vocation meet a strategic need in society today?

A Christian student must also face the question of what standard of living he feels is consistent with the largest service to society. The standard of living he desires and therefore the remuneration necessary will determine to some extent the vocations open to him. This problem becomes more acute when he takes into consideration the added responsibilities of a family. There was no agreement in the Commission as to what standard of living is consistent with Christian living. There were those who felt that a simple manner of life is the only kind that a Christian can accept while others live in poverty.

The Commission disagreed in its judgment on how far it is possible to follow a Christian vocation within the accepted pattern of the present social and economic order. There was agreement, however, that the profit motive, which is the dominant motive of modern business, is not Christian. The Christian puts persons before property, human welfare before profits. There were those who felt that a Christian should enter the business world to introduce the Christian spirit into it. There were others who felt that the strategic vocational job is to work for fundamental change in the social order.

The following were suggested as instances of strategic vocational opportunities:

- Organizing rural community life;
- Working in the international situation to create understanding between nations, better treaties and trade agreements;
- Making public health as broadly available for human beings as possible;
- Providing for adequate education for all;
- Raising the standard of training for home-making;
- Personal counselling;
- Seeking to incorporate Christian practices into business and industry;
- Working for law reform;
- Raising the ethics of journalism.

A vigorous minority believed that there are vocations which definitely look toward social change. They feel that the Student Christian Associations should encourage students to enter such vocations as: the labor movement; political action for a socialized, planned economy; the cooperative movement; race relations; socialized religion.

This group feels that in the Student Christian Associations are resources of brains, ability, and personality. We live in a day when an outworn order is falling into decay. Out of the ruins, a new order of peace and justice is struggling to be born. This movement must provide channels through which the resources of student youth can be brought to bear upon the strategic work of the world in our day.



VI. ECONOMICS AND LABOR

We are conscious in American life of severe economic struggle in which we as students are involved today. We believe the struggle to be largely an outgrowth of the capitalist method of production in which one group owns while another works the means of production.

Factors making for dissatisfaction and conflict are: inequality of income and opportunity; economic waste; unemployment; poverty; bad housing and working conditions; injustice; pressure and violence; war as the result of competing economic interests. The present situation is rendered tragic by the fact that our technological development and natural resources are so great that poverty and conflict could be lessened and possibly abolished by a shift from an economy of scarcity to an economy of abundance. As a Student Christian Movement we are concerned about this and involved in it. As Christians we do not want our faith to become an escape, but we seek means of effective action.

The following report is the work of three sub-commissions:

- I. REPORT OF SUB-COMMISSION on "The concerns and responsibilities of Christian students in their relation to the economic order as consumers."

From the consumer's point of view the primary economic concern was for a fairer distribution of wealth. How may prices be lowered without injury to the worker or farmer?

Capitalism today is unchristian, since it fails to make possible a just distribution of goods and services. Private ownership of the means of production gives men power over the lives of others. Considerations of profit force men to ignore human values.

Profit, not service, is the first consideration in capitalistic decisions. These factors lead to high prices and low wages. Yet when prices are too high and wages too low, consumption even up to minimum standards is not possible for all the people. We feel that some moves to reduce prices without changing the economic system are worth supporting as assuasive measures. Therefore we advocate reduction of the protective tariff and reduction of taxes on consumers' goods.

Even more strongly we advocate basic but gradual changes in our economic system if the inherently unchristian aspects of the profit system are to be eliminated. We urge local Christian groups to work for these changes by support of the Cooperative Movement and by active work to bring about public ownership of utilities, natural monopolies, and natural resources.

RECOMMENDED ACTION:

1. Start a campus cooperative, both to cut the cost of education and to train students for a more Christian social order. Precede organization by a period of education on the underlying principles of a truly cooperative venture.
2. Help educate the community along cooperative lines. Help organize a neighborhood cooperative and urge students to join it.
3. Work for reduction of protective tariffs. Supplement study of tariffs by active work on the program of the Campaign for World Economic Cooperation of the National Peace Conference.
4. Realize that a tax on consumer's goods is a violation of the principle of taxation according to ability to pay. Therefore, support the program of the Peoples Lobby in Washington and other organizations which are attempting to express the consumers' point of view in federal and state legislatures.
5. Study and actively support movements working toward ownership of utilities, natural monopolies and natural resources.

6. Attempt to overcome the economic illiteracy of students on basic economic problems such as taxation, property rights, federal price control, etc. Insist on curriculum courses in economics which give the kind of information essential to clear thinking on the problems of social change.

II. REPORT OF SUB-COMMISSION on "The concerns and responsibilities of Christian students in their relation to the economic order as workers, and their relation to the labor movement."

We affirm the desirability of a strong and responsible labor movement as essential in our present economic system. Because we desire a strong labor movement we hope that the conflict between the A.F. of L. and the C.I.O. may be speedily resolved and that there may emerge a united movement to serve its members and the rest of the nation. In order to aid intelligently in building such a movement

WE RECOMMEND:

That the Student Christian Associations do all possible to bridge the gap between workers and students. We believe that apathy and indifference by students results from lack of information and difference in background and experience. Not until this gap is bridged will students be able to recognize that their economic security is bound up inevitably with the fate of the workers.

That labor leaders and workers be invited to speak before student groups; student delegations be sent to union meetings; field trips be made to study conflict situations.

That Student Christian Associations make it possible for students to participate in worker's education projects, labor organization activities, and other phases of the labor movement in which student assistance is welcome.

III. REPORT OF SUB-COMMISSION on "The concerns and responsibilities of Christian students in relation to questions of social change and basic political philosophy."

After analysis of the present economic situation and discussion of reasons for concern on the part of Christian students, proposals for basic social change were considered. Pure capitalism, regulated capitalism, fascism, cooperatives, Marxism in its dif-

ferent forms, and the other alternatives were examined. It was agreed in the sub-commission that a pure laissez-faire capitalism is now impossible; that regulated capitalism, leading in its extreme form to fascism, is not acceptable; that with respect to goal the Cooperative Movement and Marxian socialism (defined roughly as public ownership of the means of production and production for use rather than profit) is preferable; that with respect to economic practicability Marxian socialism is preferred to the Cooperative Movement considered by itself. The Cooperative Movement, however, is an effective means of improving present conditions. With respect to method advocated, the Cooperative Movement seems most nearly Christian. Christianity, however, cannot be identified with any one political or economic system. There exists a judgment of God upon all our man-made systems. The individual and the system, reacting upon each other, must both be changed.

The following proposals on which there was general agreement in this sub-commission, are recommended to local Christian groups as a basis for action:

Support the American Youth Act and the extension of the N.Y.A. Vigorously support underprivileged groups in their demands for better social conditions (*e.g.*, housing, etc.).

Support collective bargaining, labor organization. Buy union goods.

Take part in summer projects such as American Friends Service Work Camps, N.I.C.C. industrial groups, L.I.D. Summer School, etc.

Have N.I.C.C. stationery printed under a Union label.

Support workers' education, the Delta Cooperative Farm, Highlander Folk School, etc.

Join and build cooperatives.

Support the American Civil Liberties Union and all movements working for civil liberties and academic freedom. Oppose teachers' oath bills.

Set up study groups in the field of economics.

Develop a mechanism for fostering non-violent techniques in the field of economics.

Support, as individuals, political parties working for the betterment of society.

Actively support the Southern Tenant Farmers Union in its organization of sharecroppers.

Refuse cooperation in direct military preparation and activity on the part of government. Support the Nye-Kvale bill and oppose the Sheppard-Hill bill.

Work to remove all economic barriers to interracial solidarity.

To implement the above proposals on the local campus we urge Christian Associations to confer with the Economics Commission of the N.I.C.C. for help on details of program and method.

SUGGESTIONS FROM THE FLOOR:

In reply to the question what the Commission meant by extending the N.Y.A., Miss Helen Morton emphasized the importance of pressure being brought so the original seventy-five million dollars would be made available to the N.Y.A. rather than the forty-eight millions now proposed. If the full amount cannot be secured, the N.Y.A. cannot be carried on successfully.

It was suggested by one delegate that the Commission recommend to Congress that the destruction of agricultural products should stop until everyone in the United States has the necessities of life. Another emphasized the importance of using the Union label, of buying union-made goods, and of educational work in newly formed unions.

Another delegate objected to what he thought was support in the report of Marxian socialism. "I do not feel that we are ready to support Marxian socialism. Looking back through history, I feel there are many improvements that have come through capitalism. I feel that through government control we can, under capitalism, make for better living than under any other system. We are not able to predict what type of activity would be best without the aid of the law of supply and demand. The price system has been a definite aid in raising the standard of living and we should be able to use this system in the future." The chairman replied that the Commission report contained no proposal in support of Marxian socialism.

Objection was made to the failure of the report to give attention to the problem of fascism.

The Commission asked the Assembly to send the following telegrams: (1) to Henry Ford, condemning his anti-union policy and recommending that he abide by the Wagner Labor Relations Act; (2) William Green and John L. Lewis, urging that the A.F. of L. and the C.I.O. reunite; (3) the President of the United States and to the appropriate committees of the House and Senate, recommending defeat of the Sheppard-Hill Bill. Following a majority vote (with a minority opposed in each case and a considerable number not voting) the telegrams were sent.

VII. STUDENTS AND THE CHRISTIAN FAITH

The Commission sought to discover how Christian Associations can help students find the meaning and resources of the Christian faith for life today.

The Commission is sure that in order to build programs there must be comprehension of the meaning of the Christian faith in intellectual content and in actual personal experience. If the Student Christian Movement is to make a significant contribution to the present world crisis there must be a new sense of direction and vitality. Its program must be designed to overcome the indifference, ignorance and confusion of students and faculties alike in regard to the content and relevancy of the Christian faith to modern life and to provide a Christian fellowship in which commitment is deepened and insight increased.

We recognize that the Student Christian Movement program takes place in a welter of attitudes and activities which claim the attention and allegiance of students by *seeming* to satisfy such basic and legitimate human cravings as: economic well-being; adventure, spiritual security; purpose for living; knowledge, justice, creativity, beauty, awe, joy; usefulness to others; power, social approval, success, friendship and love; devotion and commitment, and inner fulfillment (integration, poise, health, sense of significance). It is the task of the Student Christian Movement to show clearly in life and thought that intelligent commitment to the God of the Christian faith offers the only adequate fulfillment of these desires.

In building a program to this end the Commission recommends recognition of the different approaches required by three general classes of students:

1. Those who are indifferent, preoccupied, or complacent.
2. Those who are nominal, lazy, groping, or timid Christians.
3. Those who are mature, convinced and growing Christians.

The Commission believes that to help indifferent students to find the meaning and resources of the Christian faith, approach must be made through their existing concerns and activities. It is essential that leaders avoid the "holier-than-thou" attitude. The

following specific techniques are recommended for students in Group 1:

Imaginative use of publicity.

Regular discussion groups on problems of vital student concern showing the relation of these to Christian principles.

Conferences planned to reach the indifferent group.

Forums on religious subjects in which agnostics are invited to participate.

Books introduced by persons who are generally esteemed on the campus.

Individual contacts, interviews and intimate discussions animated by sincere Christian personalities.

Tackling campus problems or larger social issues in which religiously indifferent students are interested.

The Commission believes that to help the students in Group 2 (those who might care) the approach can be made through activities which obviously are in the field of religion, with the aim of clarifying fundamental religious experiences and concepts. The following examples are specific techniques recommended for this group:

Critical study of the Bible, *e.g.*, "Records Groups."

Fireside groups for fellowship.

Intercollegiate Conferences.

Freshman cabinets.

Deputations.

The Commission believes that to help the students in Group 3 (those who do care) the approach can be made through disciplinary experiences, both individual and group, which develop and intensify the student's present religious life. The following examples are specific techniques recommended for students in this group:

Study of the Oxford Conference Report (questions and discussions).

Study of the life of Jesus by modern and critical methods.

Participation in small and intimate fellowship groups; *e.g.*, fireside groups and worship groups.

- Incorporation of worship and prayer into daily living.
- Reading books of a controversial and stimulating nature.
- Participation in planning conferences to meet student needs.
- Deputations on vital and growing issues.
- Recognition of opportunities to carry out in action Christian convictions on increasingly serious social problems such as race, economics, and peace.

The Commission recommends that the N.I.C.C. establish facilities for exchanging program material in this field.

Essential to effectiveness in every phase of the program is an increase in the number and quality of the Association leadership—professional, faculty, and student, both resident and traveling. The Movement is seriously hampered by the inadequate number of resident and traveling leaders. In the selection of such leadership the Movement should look for: ability to interpret the intellectual content of the Christian faith; experience in the practical expression of the Christian faith in dealing with community problems; contagious quality of religious life. Even such personal assets can lose effectiveness if linked with autocratic methods which do not fully utilize student participation in program planning and administration.

Associations can bring students into contact with leadership of this quality by such methods as arranging embassies, securing special speakers, sponsoring religious emphasis weeks, creating opportunities for closer student relationships with Christian members of faculties, and stimulating friendships with other students whose religious experience and practice are inspiring.

One of the greatest contributions which the Student Christian Movement might make to the World Christian Community is a constant effort to state the essentials of the Christian faith in terms relevant to the contemporary scene and in language natural to this student generation.



VIII. STUDENTS AND THE WORLD COMMUNITY

The major concern of students was in the area of international conflict as seen in the issue of peace and war.

Causes of conflict and disintegration were analyzed as follows:

Economic. Inequitable access to natural resources and markets; industrial systems devoted to selfish gain and out of social control; population pressure.

Psychological. Differences in popular and national ideals; fear rooted in a sense of insecurity; racial, cultural, or religious differences leading to suspicion and conflict; desire of nations for prestige, unlimited sovereignty, "a place in the sun."

Political. Failure to develop effective international organization; indifference toward the welfare of other nations; ineffective efforts toward constructive cooperation; failure to use existing organizations for peaceful settlement of disputes.

Characteristics of the world community which is our goal:

Respect for the distinctive characteristics of different peoples; appreciation of the basic similarities between peoples; recognition of differences in function between different countries and types of society; ultimate reliance upon voluntary agreements; pooling of sovereignty and acceptance of limitations involved; equality of responsibility and opportunity among the peoples of the world community.

In the light of our understanding of the causes of conflict and the characteristics of the world community toward which we are working, we recommend the following as the basis of policy for Student Christian Associations:

As Christians and as members of the World's Student Christian Federation we affirm our solidarity with Christian students in every land. We desire to bear one another's burdens and so fulfill the law of Christ. The tragic conflicts between peoples in the world today call for a new and deeper consciousness of our essential oneness in the Church of Christ and for new efforts to make that unity helpful and effective.

We recognize that as citizens of our several nations we share responsibility for the injustice of many international policies; for the national self-assertion and the inequitable distribution of the world's resources which are the basic causes of many acts of military aggression. We are conscious of God's judgment on us all. We accept responsibility for working in our own country to eliminate the underlying causes of conflict.

We are convinced, however, that no act of national military aggression can be justified. Regardless of expedience or final outcome, such

action is to be condemned as rebellion against God's moral law. History will show the operation of God's judgment. Our common involvement in evil does not release us from the necessity of combatting that evil.

We are deeply distressed by the tragic fate of the victims of such conflicts and we express heartfelt sympathy for all sufferers. We remember these peoples before God in prayer and re-affirm our common purpose with those in all countries who struggle to maintain and vindicate in one body their faith in one Lord who is the God and Father of us all.

As one opportunity for concrete action we give our active support to the Far Eastern Student Emergency Fund and thereby seek to express both our sympathy and the common purpose which we share with our fellow-Christians in the Far East.

We further recommend that the Student Christian Associations seek to do all in their power to strengthen the forces making for peace. We are opposed to attempts to secure peace through national isolation and self-concern. As a Commission we find ourselves divided on the question of the use of military force in international action. The following positions were held by members of the Commission:

1. Rejection of war as a method. Opposition to any program of collective action entailing military sanction. Recommendation of the study of the Oxford Pledge. (Proposal supported by 70% of the Commission membership.)
2. Support of war only on invasion of continental U. S. A. (10.6%)
3. Support of war only on invasion of the U. S. A. or its territories. (3%)
4. Refusal to support the government of the U. S. A. in any war that it may undertake. (47%)
5. Proposal that the U. S. A. (a) cooperate in international efforts to impose sanctions on aggressor nations and (b) recognize certain nations as victims of oppression who should not be penalized.

In order to help students become better informed on current world issues and to work more effectively toward building the world Christian community, the Commission recommends that:

1. The loyalty to Christian principle which makes us repudiate war should drive us to positive effort to win others—individuals and nations—to the Christian gospel. We urge the attention of our

Movement to the need for volunteers to devote their lives to recruiting members for the world Christian fellowship at home and abroad. Recruiting and training workers for this task should be one of our major concerns. The tension in areas of conflict deepens the urgency of this task.

2. *The Intercollegian and Far Horizons* expand its "Round World" section to include information from sources such as the W.S.C.F. News Bulletin; American Friends Service Committee Reports, I.S.S. Bulletin; denominational and other reports from areas of conflict.
3. Groups be formed on every campus for serious study (not merely discussion) of Christian responsibility in relation to major conflicts in the world; that such groups seek to be consciously critical of sources of information and sensitive to all forms of propaganda.
4. Members of the Student Christian Movement make intelligent and sustained efforts to influence political representatives to the end that national political action will sustain the principle of effective international cooperation.
5. That the Student Christian Movement support and strengthen the work of the ecumenical Church and work toward a world Christian fellowship. The ways recommended are: More exchange of students; support and promotion of projects such as Yale-in-China and Oberlin-in-Shansi; and more interchange such as the India delegation.
6. That the N.I.C.C. cooperate fully in the preparations for the World Conference of Christian Youth, to be held in Amsterdam, Holland, July 25-August 3, 1939, and to take steps toward securing an adequately prepared delegation.
7. That the N.I.C.C. send qualified delegates to the second World Youth Congress, to be held in the United States August 17-25, 1938, at Vassar College.
8. That the Student Christian Movement cooperate but not identify itself with:

International Relations Clubs

Cosmopolitan groups

American Student Union

Community peace groups

Labor groups for the promotion of fellowship between students and labor.

(The Association should cooperate more fully with church groups and college administrations. In these areas the Chris-

tian Association has much to contribute and it has as much to gain.)

9. That the Student Christian Association support the repeal of discriminatory legislative acts such as the Oriental Exclusion Act, and actively oppose similar future legislation.
10. That the N.I.C.C. support the Wagner-Costigan Anti-Lynching Bill.
11. That the N.I.C.C. continue to cooperate with the United Student Peace committee. This includes cooperation in the March 12-14 legislative pilgrimage to Washington, D. C.; the Student Peace Strike; the campaign for world economic cooperation of the National Peace Conference.
12. That the N.I.C.C. work for abolition of compulsory R.O.T.C. in schools, colleges, and universities; that it support the Nye-Kvale Bill.

Time did not permit the Commission to discuss fully the following issues which nevertheless deserve careful attention and study by Student Christian Associations:

Popular referendum on foreign wars (Ludlow Amendment)

People's boycott of aggressor nations

Reduction of aggressive armaments; defense policy

Taking the profit out of war

Nationalization of munitions

Conscription in wartime (Hill-Sheppard bill)

Government embargo against aggressor nations.

SUGGESTIONS FROM THE FLOOR:

In reply to the objection that the report says nothing about the tariff and reciprocal trade, the Chairman said that he had tried to make it clear that there were many things which the Commission did not have time to consider.

A delegate asked that the Assembly take a stand for the repeal of all Oriental discriminatory laws and in opposition to all further discriminatory legislation of this kind, state as well as federal. He called attention to the effect of such legislation on the Philippines, when the islands come under the category of a foreign nation. The chairman said that the Commission joins with the stand taken, since it was recommended in the report that the Student Christian Association support the repeal of discriminatory legislation and oppose similar future legislation.

Another delegate expressed conviction on the importance of supporting protests against the transportation of munitions, such as the refusal of the crew of the U.S.S. *Algier* to load a cargo of armament in South America.

Another delegate said the report lacks a sense of crisis about the present situation where war may break out at any time, and asked if the Commission recommended the Christian attitude toward war. The Chairman replied that the Commission recommended serious concern in matters such as the Oxford pledge and in consideration of policy. On recommendation from the floor, it was voted to send telegrams to President Roosevelt and to Secretary Hull requesting that they do all in their power to secure immediate repeal of the Oriental Exclusion Act.



The Far Eastern Student Emergency Fund was presented at an evening platform meeting by two speakers, Toru Matsumoto (Japanese) and T. Z. Koo (Chinese). It was a dramatic moment of the conference.

The Assembly recognized that the United States, in common with other nations of the world, shares the guilt for the situation in the Orient. We have excluded Orientals from our borders and by so doing have violated our own conception of the worth of human personality, individual and national, and have helped to build up for Orientals a sense of inferiority nationally. We recognize the fact that we have shared in forcing upon Japan the necessity of choosing between two alternatives—that of being subjected to western domination or building up her military forces and ruling in the Orient. The Fund definitely is an emergency fund for relief, wherever poignant need should arise in the Far East.

The following recommendations were voted, and referred to the N.I.C.C. for consideration: (1) that a study be made of the shipment of munitions and raw materials from this country to the Orient; (2) that ways and means be sought to effect repeal of the Oriental exclusion provisions in our immigration and naturalization laws and that (3) on the completion of these studies an effective program of education and action be developed for all local student Christian Associations. It was further recommended that a permanent committee examine ways and means to work for a more equal economic standard for all peoples.

IX. THE CHRISTIAN GROUP ON THE CAMPUS

The explorations of the four days' sessions revealed three major concerns on the part of students:

1. The basis of membership and purpose of the Christian group on the campus. What is its *raison d'être*? Why is it engaged in the work it is doing?
2. The nature of the Christian Association program.
3. The nature and extent of cooperation with other groups and agencies. The list included the American Student Union, the Liberal Club, the Student Council and church groups as well as relationships with the faculty and administrations.

The place of the greatest disagreement and likewise the source of the most alternative suggestions was at the point of what are the specific implications of the fundamental Christian faith in our modern world. These differences can be listed:

1. Theological differences—does it matter what we believe?
2. Should we put our stress on beliefs as over against programs of action? Is our main task that of providing an opportunity for Bible study, prayer meetings, vesper services and the like; or providing a program of social action?
3. Is our social service program designed to alleviate suffering; or is it to pry into the causes of suffering and attempt to eliminate them?
4. Should we take an absolute stand on questions and adhere to this stand; or, should we compromise?

A question on which there was much disagreement was that of the nature of the authority which we should recognize as governing our programs. Should it be that of popular campus approval? Is it that of the will of the administration and faculty boards of control, or is it rather that of the insistent demands of the Christian faith as we interpret them? The question of membership likewise presented disagreements—shall we strive for an exclusive group? or for an all inclusive, automatic membership?

There was discussion concerning our relationship to the

churches. Is our task that of feeder for the organized church? Some said "yes"; others said "no." Is our task that of doing something which the churches are not doing? What should our working relationship be?

There was a sense of agreement that the religious man was to be prized above the ethical man, but much disagreement as to what were the marks of a religious man as distinguished from an ethical man. Some felt that only the religious man could see life in its wholeness, while the ethical man must see it in part; that the will of God is the norm for the religious man, while the ethical man is an opportunist, ready to compromise for the attainment of partial ends.

Considerable attention was given to the question whether or not the Association should take a publicly announced stand on controversial issues. It was the consensus of opinion that the answer here depends on the specific situation. It was felt that there is a place here for use of strategy. The end to be attained, and the fact that we work for it fearlessly, is what is important. How we work—whether quietly or under the full blaze of publicity—is a matter not to be confused with the actual problem.

Attention was given to the problem of whether or not the majority have the right to use the name of the entire Christian Association in support of a particular technique when the minority, in the light of Christian principles, is sincerely opposed to that particular technique. The smaller group which worked on this problem returned eighteen affirmative and three negative answers. A further note was introduced here in the form of the question "Does the minority have the right to use the name of the organization when it feels that its action is thoroughly consistent with Christian principles?"

There was general agreement in the Commission that: Christian groups should regard themselves as a movement in the direction of the Christian way of life. If this is to be an actuality and not just a dream there is need for a prophetic fellowship at the core of the movement. This would be made up of a group of devoted, courageous individuals with faith and belief and a sense of commitment to a compelling task. They would be in the nature

of prophets, and if need be of martyrs, who would provide the necessary spirit, without which the larger movement would stagnate and become feeble. Beyond this core there needs must be a larger organization, of sufficient size to meet the needs of the Christian community on the campus. This, however, should not mark the end of its work. The movement should endeavor to meet the needs of the total community, to recognize the world as its province and all men as the necessary field for its study and service.

The program of such a movement would include:

1. A working relationship with administration, faculty, other student Christian organizations, and local churches. The movement cannot be conceived of as an isolated one. To what degree cooperation can be effected was not entirely certain. It was agreed, however, that there are several types of cooperation and that the one most to be desired is that of organic unity in which the cooperating organizations could have the feeling of laboring together in a common and all important task.
2. The movement should direct attention to the development of students who can in a real sense be Christian leaders on their own campuses.
3. The movement should direct attention to the development of creative thinkers who can bring Christian insight to bear on the pressing problems which the world is facing.

There was recognition that in certain areas we do not yet have sufficient concern. The following are examples:

1. Intercollegiate relationships and contacts. There is in our colleges no sense of a united Christian movement.
2. Lack of sense of unity of the world Christian community.
3. Lack of sense of unity between the Student Christian Associations and the Church.
4. Lack of awareness of and concern for the problems faced by Christian students in other countries. We haven't felt keenly enough the destruction of the Christian Movement in Germany, the absence of a religious movement in Russia and the danger to the Movement in the Far East.
5. Spiritual illiteracy and the failure to be articulate in matters of religious knowledge and life.

X. STUDENTS AND THE EDUCATIONAL SYSTEM

The present educational system tolerates conditions the effect of which on the college is to limit its benefits to society and to deter the fullest growth of individual personality. Among these conditions are confusion of purposes and objectives; inadequacies in curriculum content and organization; unproductive methods of teaching and learning; faulty motives and attitudes among students; political and economic control of educational policies and programs; denial of civil liberties; segregation on lines of race and sex; lack of responsible participation by students in matters affecting the total life of the college.

These conditions confront all persons who are concerned about the development of a democracy in which citizens have the right and ability to contribute to the highest development of the common life. Equally inescapable is the demand for dealing with situations which in themselves tend to defeat the very objectives to which many institutions claim to be dedicated—whether these objectives be stated in terms of maximum personal development, the improvement and enrichment of the total life of society, or a combination of the two.

The foregoing takes into account certain localized attempts which are tending to remedy or modify certain defects within the educational system. Some present efforts and proposals for future action are predicated upon the assumption that primarily the college is a community of human relationships; that everything that takes place within the college community not only hinders or enhances the fullest development of life in the present but affects the level of effectiveness with which students will later participate as responsible citizens in the world. Therefore, it is important that the whole purpose and function of the college be restated through a process of cooperative thinking involving students, faculty, administrators, alumni and parents.

Since the college is interwoven into the fabric of our national life it cannot function in isolation from the major concerns and conditions of society. The educational system deals with the whole of life. The student is a personality in relation to other

personalities. General knowledge and vocational or pre-professional informations and skills are secured in terms of steady growth toward maturity in the intellectual, emotional, and social aspects of personality. The neglect of any phase of a person's total life leaves serious gaps both in the individual's personality and in the educative process.

We face the necessity of approaching these problems in such ways as to make immediate gains in areas where demands for modification are especially urgent, and at the same time to develop a strategy for reconstruction of the entire system over a longer period. At times the approach will be conditioned by awareness of unmet needs among the students, faculty, and administration. On one campus, the immediate possibilities will be the doing of minor patchwork repairs on the grosser defects in the system. On another, a larger measure of revision may be possible in curriculum, in relations between faculty and students, in questions of policy and administrative procedure. At still another college conditions may be favorable for a reconsideration of the fundamental purposes and objectives of education.

Why the Student Christian Movement Is Concerned:

Our concern grows out of the very nature of our existence as a Movement, as well as out of certain specific commitments that bind us into a Christian fellowship:

1. Because we function within the field of higher education—our constituency is composed of students, faculty, alumni, and other adults interested in the outcomes of education in terms of higher expressions of life for individuals and society.
2. As Christians we cannot be concerned *only* with the development of religious activities and the study of religion as a *part* of the college program, valuable as this emphasis is; we regard religion not as something on the periphery of the educational program, but as intrinsic to the *whole* educational process. It is our belief that within the educational system are to be found conditions that make impossible the fullest development of Christian personality.

3. We believe that as Christians we have distinctive contributions to make to an educational philosophy and program, emphasizing:
 - a. The outcomes of education in terms of the kind of *individuals* to be developed.
 - b. A concern for the development of *social responsibility* as an essential condition for full self-realization.
 - c. A respect for personality which insists upon the right of all members of a group to *share* in the *making of decisions* which affect their welfare.

In suggesting areas within which the Student Christian Associations might work as a direct expression of their concern about the defects in the educational system, we deliberately concentrate upon the shortages and inadequacies within colleges and universities. We recognize that many conditions within our colleges are inherent in the total educational system, ranging from kindergarten to graduate and professional schools, and that the ultimate solution to problems on the college level must be worked out in relation to necessary changes in the entire system. But this Commission deals only with college life.

Recommendations to the Student Christian Associations:

1. Study of the total educational system of a college to discover areas of unmet need.
2. Devise plans for student participation in developing the curriculum and in formulating administrative policies.
3. Serve as a supplementary agency to "fill in the gaps" at points of specific need in the present experiences of students.
4. Assist in developing a plan of educational and vocational guidance as a safeguard against premature vocational specialization.
5. Encourage and support the extension of educational opportunities for all people.
6. Study and evaluate the recommendations of the Education Commission of the American Youth Congress to the President's Advisory Committee on Education.

7. Analyze the effects of compulsory elements in education in hindering the fullest development of the student. (Required courses, compulsory chapel attendance, R.O.T.C., etc.)

Disagreements Within the Commission:

Major disagreements emerged in the discussion of the strategies to be used in attempting to affect desirable changes in the educational system.

Some maintained that to effect significant changes in the educational program of a college the Christian groups must have a place on official committees and councils which deal with curriculum problems. Others felt that the Christian group gets best results by prodding, suggesting, recommending, and changing attitudes, but having no official connection with committees responsible to the administration.

Some maintained that the major defects in curriculum and teaching methods could be overcome by combining all the experiences and activities of students under the term "curriculum" and by making the college the official sponsor of those activities which now are called "extra-curricular." Everything happening in the life of the student would then be an integral part of the officially promoted program of education. Some objected to this view on the grounds that such a combination would make the college a "totalitarian state." Student life would be more regimented and the elements of spontaneity, voluntarism, and self-direction would be greatly reduced. Some contended that a Christian Association can make a real contribution by having its members work as individuals or through other groups provided the individuals participating in such an effort realize their responsibilities as members of the Christian Association.

Agreement Within the Commission:

1. That the Student Christian Movement, locally and nationally, must recognize the differing elements in every local situation, and must take into account the differences as well as similarities in point of view, personnel, and program from college to college.

2. That the Student Christian Movement should utilize every opportunity for a closer working relationship with administrators and trustees, but at the same time should maintain independence and autonomy of action.

Issues on Which There is Student Ignorance, or no Concern:

Many students are unaware of the trend of their personality development, as a result of their college experience. Some students are aware of the inadequacies and defects in the educational system but feel that they have no responsibility for producing change. Others lack initiative and courage. There is ignorance not only of the vital issues in the local educational system, but also of the national efforts to build a democratic system. The task of the Student Christian Movement in this situation is that of awakening, informing, and stimulating to action.

Implications for Regional and National Program and Policy:

The following steps are suggested:

1. Encourage regional, state, and local Association conferences to build programs around this issue.
2. Publish program papers from time to time, or otherwise make available to local groups significant experiences of individual schools and colleges, furnishing bibliography, names of persons to be contacted for further information, and cite schools now organized and operating on the newer educational philosophy.
3. Recommend that the National Intercollegiate Christian Council continue to maintain a friendly relationship and cooperate with national student organizations seeking to inform students regarding educational needs.
4. Encourage and assist regional and local groups in situations involving abrogation of civil liberties, denial of academic freedom, and other problems growing out of economic and political controls in the colleges. Urge local Christian groups to discover Christian principles involved in these issues and to take specific action in terms of our definitely Christian position. Teachers and students may cooperate with other agencies that are working on these issues, such as the American Federation of Teachers, the National Education Association and the American Student Union. Objectives sought and methods used in dealing with these issues

should involve no compromise of our fundamental Christian convictions where discrimination exists on the basis of race.

5. Encourage local Associations to work toward making real in specific situations in which discrimination exists, the policy of the National Intercollegiate Christian Council, which is:

"We recommend that the National Student Councils of the Y.M.C.A. and Y.W.C.A., because we are basically interracial in membership, direct our united effort toward furthering the establishment of a Student Christian Movement and a social order which provides every individual, regardless of race, opportunity to participate and share alike in all the relationships of life. We recognize that this policy maintained consistently and progressively in practice requires the ultimate elimination of all segregation and discrimination."

Points at Which Students Have Concern

I. PROBLEMS IN CURRICULUM (Content and Method)

"Hand feeding"—"bottle feeding"—"stuffing."

Liberal education *vs.* professional, vocational, technical.

Competitive education *vs.* cooperative—instead of pooling learning, students have to compete.

Grading system.

Rewards—credits, class attendance, degrees.

Examinations.

Place of extra-curricular activities.

Cooperative colleges—those with a work-and-study program.

Nationalist *vs.* internationalist curriculum.

Student projects—creative.

Lack of freedom in studying—when students get interested in a subject but cannot follow it—rigid curriculum.

Artificial curriculums.

Compulsory aspect of education—required courses, R.O.T.C., etc.

Honesty—cheating.

Academic freedom. Do we have it? Do we want it? Why?

Preparation of students for college.

Teaching of subject matter? or students?

What new courses do we need?—*i.e.*, on marriage.

Extension courses—for those not able to get to the campus.

Are our courses in vocational training adequate?

Inadequacy of the lecture system. Need of new techniques, *i.e.*, radio, movies.

Is there justification for indoctrination?

How far do political aims of a nation influence education?

Attitude of instructors to student opinion—are students allowed to differ?

Responsibility of college for development of students' taste. Cultural—personal.

Is too much data left in the laboratory? Too many research people are forced to conduct classes.

II. PROBLEMS IN ORGANIZATION AND ADMINISTRATION

Relationship of capitalism to educational institutions—endowed colleges.

Administrative problem of integration—integration of students in college—place of religion on campus.

Developing the whole individual—role of student personnel services—student organizations.

What is the function or purpose of the college?

Relationship of political machines to colleges.

Academic freedom—Do we have it? Do we want it? Why?

Segregation—men and women's colleges—social and racial.

Sororities and fraternities—effect on student fellowship.

Educational and social guidance.

Financial status—students' resources—effect of having to work way through college.

Denominational *vs.* state and other secular colleges.

Who is education to be for? Admission practices. Should allowance be made for those not financially or otherwise equipped to take a four-year course?

Inequalities of educational opportunities in different parts of this country.

Provincialism, regionalism, sectionalism.

Relationship of the administration to the educational system.

Should education be directed by a National Department of Education?

To what extent can students "run" a school?

Interplay of college and the community. To what extent is a college community bound by the city or town?

Responsibility of college for recreation—college football *vs.* recreation for all.

Relationship of education to any economic system.

Place of a junior college.

Inclusive participation of the whole college in developing educational policies—trustees, faculty, and students.

Integration of "day students."

Place of student in governing bodies.

Institutionalization of ideas by organizations—Clubs.

What is the function of trustees? What method of selection should be used?

What should be students' relationship to standardizing agencies—national organizations that rate colleges?

Many good teachers are lost because of inadequate salaries.

III. PROBLEMS IN STUDENT ATTITUDES

Faculty-student relationship.

Why go to college?

Place of campus politics in training for citizenship.

Isolation of student from world affairs.

Honesty—cheating.

Vocational guidance.

Sororities and fraternities—effect on student fellowship.

Student's responsibility—has he one?

Financial status—students' resources—effect of having to work way through.

Motives for going to college.

Relationship of education to the social order. What is the

value of education for citizenship—personal aggrandizement?

Place of school paper. Does it express student thinking? How can students be helped to develop independent thinking—learn to analyze propaganda?

Where shall a student keep church membership—at college or at home?

Should student "rating" of faculty be taken into consideration?

Differing cultural backgrounds of students and need for general education.



XI. STUDENTS AND AGRICULTURE

The Student Christian Movement regards as one of its functions the application of the teachings of Jesus to social and personal living. Therefore it is concerned that all persons, whether in rural or urban communities, shall have opportunity to live full and creative lives, based upon an adequate material standard of living and a sense of economic security.

This Commission recognizes that the problems of agriculture are not isolated questions but are tied in with the economic and social health of the entire population. Hence the importance of a sound Christian agricultural policy.

Since the potentialities for rich family life obviously are greater in rural areas, we believe that the Student Christian Associations should seek to promote those aspects of modern life that conserve the family as an institution. And, since relatively large numbers of students come from and return to agricultural life, the Student Christian Movement has both an opportunity and a responsibility for aiding the development of a rural philosophy of life that shall include provision for material security and for cultural and intellectual satisfaction, and which ultimately should foster the growth of Christian personalities.

I. OUR NATURAL RESOURCES:

Recent government data shows the depletion of soil resources

to be 5 per cent per decade, with a gross magnitude of about 20 per cent. Areas depleted through gullying are about 50,000,000 acres; additional eroded areas add another 50,000,000 acres, and over one half the arable land in the United States is eroded to some degree. Land formed over a period of thousands of years has been entirely or partially depleted in cultivation periods of only a few hundred years. The following Christian principles are involved in dealing with this problem of national importance:

Stewardship: As Christian students we believe that God made the land. Man has only discovered it. With reverence toward God and with respect to our fellow-men, Christian people should act as stewards, protecting and conserving the natural resources of our nation.

Sharing: Since the burden of conservation is too great to be borne by one group, and since the benefits of conservation will be enjoyed by the people at large, we believe that responsibility for it will be a Christian act of sharing.

Constructive Effort: As conservation is the preservation of life and contributes to the general welfare, as it is creative good, it demonstrates constructive Christian effort.

This Commission believes that:

The government soil-conservation program should be extended and that subsidies for this purpose should be provided until the responsibility of soil-maintenance may reasonably be shifted to the individual farmers.

The government program should be both undergirded and strengthened by extensive educational efforts, to be carried on by persons actively at work in conservation work and by all agricultural workers, by religious leaders in rural communities, and by public schools, rural and urban.

This program should be designed to educate the farmer and other persons to the importance of conserving natural resources over a long-time period. As a result of such education, the farmers, it is hoped, will be led to accept personal responsibilities for conservation as a Christian duty. When the size of this national undertaking has been drastically reduced, government aid should

cease and individuals should carry the conservation load as a normal farming activity.

II. HUMAN RESOURCES AND SOCIAL INSTITUTIONS:

Federal records indicate the probability that within a few decades the population of the United States will become stationary and may decline thereafter. At the present time the rural population is producing a majority of the children, and if present trends of birth-rate continue, within a century nearly all of our population will be descended from rural people. In the light of these facts it is important to realize that in the areas of the highest birth-rates are to be found most meager educational, health, religious, and general cultural facilities. This Commission therefore recommends:

1. That equitable educational opportunities be provided for the children of America as measured by equal pay for teachers, and equal equipment. Racial minorities and under-privileged groups should share equally under such a policy.
2. That wealth be taxed where it is, to meet the educational needs of children where they are. This involves aid given by the federal government proportionate to the need. Such federal support should contribute to the development of education suitable to local situations, and promote the development of local culture.
3. That churches serving rural communities be provided with resident leadership trained in appreciation of rural values; adequate physical equipment should be available in these churches. (To reach this goal consolidation, unification or federation of churches may be necessary.)
4. That opportunity for responsible participation in local affairs by all members of the community be provided as an essential need in rural areas.

III. FARM TENURE AND LOW FARM INCOME:

At the present time great numbers of rural people are living in poverty without means or motive for the living of a Christian life. This situation is due to the increasing prevalence of tenancy in both the South and grain-belt areas, and to the mal-distribution of farm products even in periods of so-called over-production. In light of this situation the Commission recommends:

The passage of legislation providing for written contracts between tenants and owners, in cases where it will ease the problem of land tenure.

The establishment of state programs by which tenants can purchase land at low interest and slow amortization.

The granting of aid to the individual farmers by public agencies such as the Farm Security Administration. The establishment of extensive reclamation projects such as the TVA. The establishment of federal rehabilitation programs to remove farmers from sub-marginal land.

The encouragement and promotion of private cooperative projects, such as the Delta Farm in Mississippi.

It is further recommended that where collective farming is practical it be established, and where, because of topography or traditional factors, it is not feasible, independent owners participate in producers and consumers cooperatives.

IV. WHAT THE STUDENT CHRISTIAN ASSOCIATIONS CAN DO:

1. Form an Agricultural Commission within each Christian group. Become informed on problems of agriculture and rural life.
2. Hold forums and discussion groups in colleges, using charts and films.
3. Conduct adult forums in rural communities.
4. Study rural developments in foreign lands (Germany and the Scandinavian countries). Sponsor demonstrations of the accomplishments in these countries.
5. Do volunteer work in County Agent's offices, assisting in demonstrations, distributing materials, etc.
6. Sponsor or support 4-H Clubs or other farm youth organizations.
7. Cooperate with granges in rural communities.
8. Cooperate with schools in conducting field-trips into rural communities.
9. Seek to incorporate educational programs into the work of farmers' unions.
10. Work for change in rural educational programs to the end that emphasis is on the value of human personality rather than on material possessions.
11. In schools where segregation exists, the Christian group should work for proportionate representation by minority groups on the faculty, educational qualifications being equal.

12. Consider the work done by the Lisle Institute and the Cornell Institute of Rural Religion with a view of starting such work in the college area.
13. Christian students from rural districts should participate actively in church life and help develop a constructive program of a broad religious nature, which would provide recreational opportunities and cooperation with local minority groups.
14. Support in every practical way the producer's and consumer's cooperative movement.
15. Learn at first hand the problems of union organization in rural areas; support this movement in practical ways.
16. Cooperate with other agencies to devise techniques by which the rural population may have equitable cultural opportunities and may have opportunity to develop a sense of community responsibility.
17. Work toward the extension of the franchise, irrespective of class or race.
18. Help initiate legislation and cooperate with other agencies to secure legislation which shall provide written contracts for farm tenants, protection of agricultural laborers, extension of land ownership.

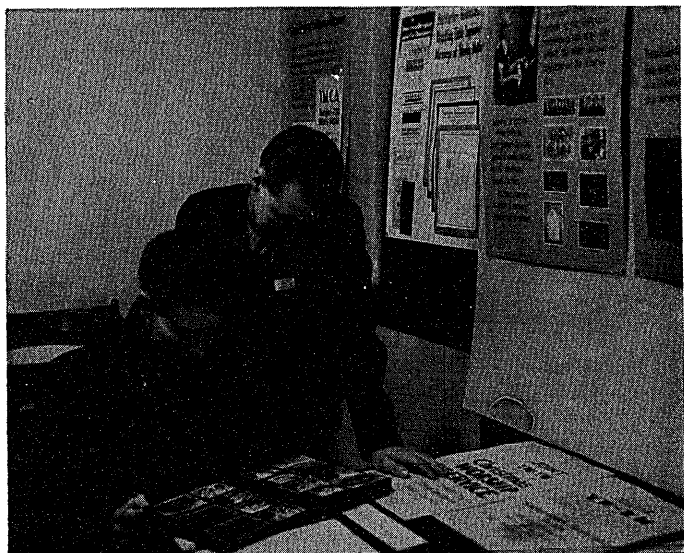
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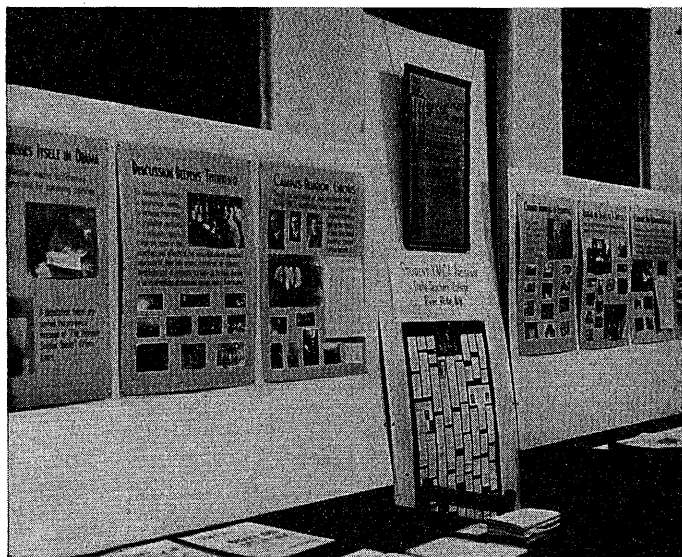
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"Church and the World Community" is asked to study the rural church.

FROM THE FLOOR it was suggested that the problem of migratory labor should have been considered by this Commission.



Visual Art as aid to program makers



Section illustrating the year-round program at State Teachers College, River Falls, Wisconsin

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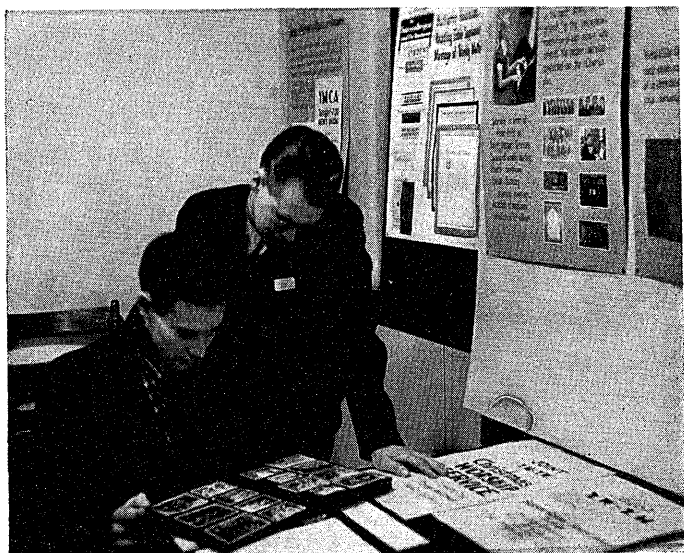
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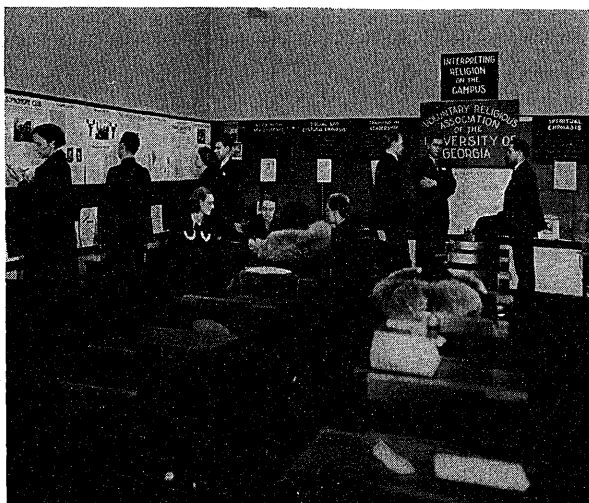
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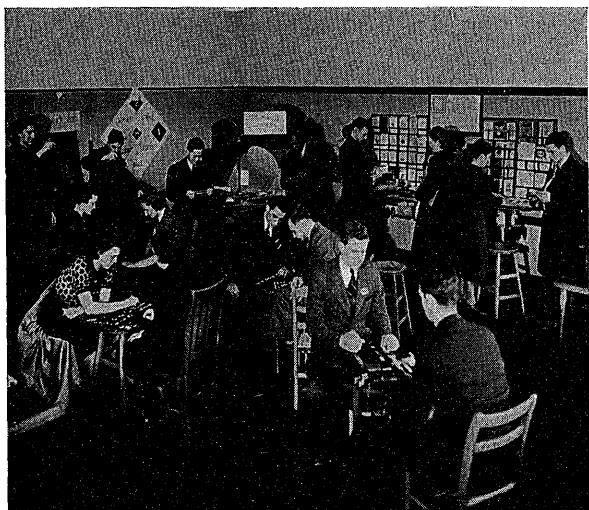
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Consultations and note-taking enhanced the value of the Program Laboratory exhibits

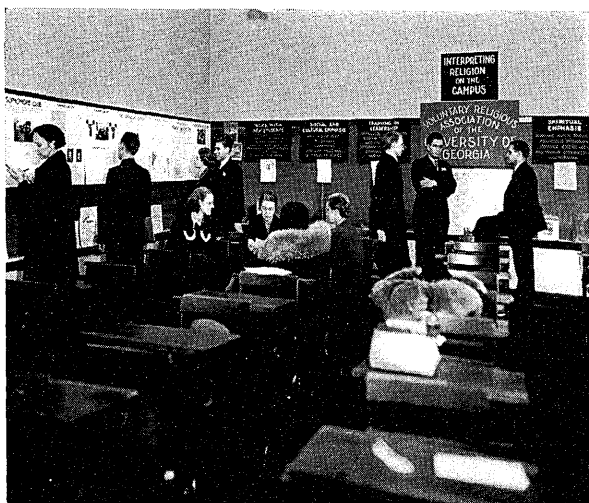


Lynn Rohrbough's exhibit had hundreds of games originating in many countries

IV

THE PROGRAM LABORATORY

The Afternoon Features



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THE PROGRAM LABORATORY

THE AFTERNOON FEATURES

THE afternoon features constituted one of the most interesting elements of the National Assembly program. McGuffey Hall teemed with students discovering in the program "clinics" new methods of developing the Association program; or learning the joy of creative expression through drama, music, or the dance; or exploring the possibilities of movie shorts for starting discussions. Even those of the afternoon features which primarily were recreational were designed to demonstrate new methods in program building on a campus. Included were:

- Program Exhibits (18 of these)
- Motion Pictures as Program Resource
- Country Dancing and Crafts
- The Dance
- Drama as Program Resource
- Exhibit of Negro Art
- Music Appreciation

PROGRAM EXHIBITS

The purpose of the program exhibits was to demonstrate methods of carrying out the purpose of the Christian Associations on the campus. Each laboratory demonstrated work done in a given field on several campuses; it offered besides mimeographed booklets and other program resources. A chairman was at hand, ready for a discussion of the problems of a local Christian Association. While space does not permit the printing here of a complete report of each Program Laboratory, the following excerpts indicate their usefulness:

The Student and Campus Living. Chairmen: Theodore Ninesteel, Fred B. Igler.

The exhibit offered suggestions for dealing with campus honor; liquor; student-faculty relations; freshman programs; fraterni-

ties; peace; men and women's relations. Mimeographed material for distribution included: Ballot on Marriage (Penn. State); The Campus as Community (Eagles Mere Conference); Bibliography on Peace (Pennsylvania University); Procedure on Interviews for Fireside Groups (Penn. State); Problems and Solutions (Seabeck Regional Council).

The Student as a Citizen. Chairman: Ray Kinney.

This laboratory contained an exhibit of material illustrating useful techniques by which students become active as citizens.

New Relationships of Men, Women and the Family. Chairman: William H. Morgan.

The materials included information concerning a social and recreational program for men and women (University of Iowa); plan for a freshman conference (University of Iowa); extra-curricular programs on marriage (Parley on Marriage, Wesleyan University); list of available printed material; information on curricular courses on marriage; information concerning consultative marriage bureaus (Los Angeles Institute of Family Relations). The major contribution of the laboratory was made through individual and group conferences under the leadership of Mildred Inskeep Morgan and Roy Burkhart.

The Church in the World Today. Chairmen: Earl D. Brewer and Leon Smith.

This laboratory illustrated ways and means used by churches in programs with students and by Student Christian Associations in relationships with the program of the Church. Material on display dealt with fellowship programs; publicity; cooperation between Christian Associations and church groups; religious emphasis programs; student religious publications; reports of the work of denominational foundations; special programs of worship.

Strategic Vocational Opportunities. Chairman: Nathan Kohn.

The display included books relating to vocational choice, voca-

tional needs and vocational education. Sample panel programs for fifty vocations were displayed, as well as material for the organization and training of student leaders. The method of procedure was to take a different phase of the program each hour, presenting the philosophy and program methods for twenty minutes, allowing twenty minutes for discussion and twenty minutes for inspecting the display. Among the subjects thus dealt with were: (1) methods of arousing interest in the field of vocational education; (2) relation of a Christian Association vocations program to the total program of the university; (3) methods of finding vocational resources; (4) building a vocational book shelf; (5) the panel process; (6) the making and using of records by an Association, and (7) the use and abuse of tests.

Economics and Labor. Chairman: Mary Moss.

The activities in this Laboratory included a forum on work camps; a demonstration of ways of visualizing economic problems, with charts used as illustrative material; discussions on ways of vitalizing the local Association economics program and an examination of possible local projects. The books and pamphlets in this laboratory covered a wide range of industrial, social and labor problems.

Students and the Christian Faith. Chairman: Jimmie Woodward.

The display contained (1) books helpful to individuals and groups in coming to understand the Christian faith, and (2) material illustrative of methods used by various colleges to increase understanding in this field. On two afternoons groups met to discuss methods of interpreting religion to the campus. Individuals and groups consulted the chairman about problems arising in their own campus situation.

Students and the World Community. Chairmen: Paul Braisted and Esther Strong.

Four groups cooperated in this laboratory: (1) the Committee on Cooperation With the World's Student Christian Federa-

tion; (2) the Far Eastern Student Emergency Fund; (3) the Committee on Friendly Relations With Foreign Students; (4) the Student Volunteer Movement. The work of the laboratory was centered about the four interests. The missionary interest was represented by exhibits furnished by a number of missionary agencies, by the International Missionary Council, the Lisle Summer Service Fellowship, and Christian College in China. The Student Volunteer Movement offered a study outline on the Sino-Japanese Conflict, and another on the topics of the forthcoming meeting of the International Missionary Council at Madras. A considerable number of the study outlines were distributed and it is hoped they will be widely used. Study books on the Oxford and Edinburgh Conferences, present-day missions, and the ecumenical movement were also on hand. A packet of literature on the Christian World Mission was made available to groups seeking study materials. (Any and all of these materials are now procurable from the Student Volunteer Movement, 254 Fourth Avenue, New York, N. Y.)

Effective Organization and Program Building. Chairman: Sarah Beach.

A series of posters, "Five Steps in Program Building," presented steps as follows: (1) have a purpose; (2) build the year's program around that purpose; (3) plan each meeting thoughtfully; (4) evaluate the program carefully; (5) choose cabinet wisely. Eleven year books illustrated the program of as many colleges; also on display were materials useful to Associations in program building.

The chairmen and others were on hand for individual consultation on problems such as: ideas for a creative leisure group; methods of attracting campus leaders; ideas for program; methods of attracting fraternity men; how to build a purpose-centered program; how to deal with adult domination of the Association; how to affiliate with the National Y.W.C.A. and Y.M.C.A.; ideas for finance drives; ideas for membership drives; and the function of the Association on the campus.

Students and the Educational System. Chairman: Harry W. Seamans.

The display included catalogues and descriptive material of colleges which are experimenting with the curriculum and samples of studies made by student-faculty committees on the philosophy of education, objectives, standards, scholastic ethics, curriculum reform, social life, personnel organization, student-faculty relations, etc.

It was assumed that the Christian Association, as a valid and indispensable part of the collegiate educational process, is in a unique position to study educational needs, particularly those affecting the personal, social, and moral development of students, and that it is in a position to recommend improvements to the college.

Students and Agriculture. Chairman: Ray Sweetman.

The purpose was to report as vividly as possible several specific pieces of constructive social and religious work in rural areas. The three projects on which the laboratory specialized were:

Delta Cooperative Farm. This was presented in talks by Claude C. Shotts, by students who had worked at the farm, and by the showing of two films illustrating life at Delta. The pamphlet, *A Door of Opportunity*—Sherwood Eddy, was recommended.

Lisle Fellowship—presented by DeWitt C. Baldwin of the Methodist Board of Foreign Missions.

Larger Parish Movement—presented by Mark Rich.

Worship. Chairman: Helen Ruth Holbrook.

The exhibit consisted of materials on a variety of subjects:

What is worship?

Description and suggestions for an order of service

The Worship Committee—how it functions. (Special narrative report from one school.)

Rules of Worship

Creating the Atmosphere: room arrangement, use of candles, etc.

- a. Posters and photos illustrating possibilities in chapel arrangements.
- b. Arrangement of a "Little Chapel" using the furniture in the exhibit room (Home Economics Lab.) to demonstrate how attractive effects may be achieved with ordinary materials.
- c. Narrative report of how one college made a chapel in a basement room.

Display of Worship Services; Scrap Book of materials.

Source Materials: Books; pamphlets; hymn books; music, vocal and instrumental. A bibliography of source materials.

Suggestions were offered in the following fields:

Background for Worship
Helps in Planning Services
Prayers, Prose, Poetry, Music and the Arts
Prepared Services
Source Material for Private Worship

The chairman was present every day and had many personal conferences with students.

Peace Action. Chairmen: Harold Chance; Walter Jackson; Charlotte Salmon.

The clinic was planned to illustrate techniques for student peace action on the campus, with community groups, through political action, and in the student Peace Service Summer Volunteer program. The display contained resource material, including (a) peace programs and projects which already have been tried by college groups; material showing what students can do, including suggestions for a campus peace program; suggestions for work with community groups and techniques of political action (material prepared by the National Council for Prevention of War and presented by Don Ellinger). In addition, mimeographed material gave the names and addresses of peace organizations, listed printed matter for reading and study. On hand were sample copies of publications of peace organizations.

Health. Chairman: Howard D. Willits.

The program and exhibit were planned to illustrate possible lines of action for student Associations in: mental health; testing; counseling; personality classes and cooperation with college psychological clinics; social disease involving campaigns of education and treatment; alcoholism; tuberculosis; occupational diseases about which students should know; hikes, cabins, retreats; "Y" participation in intramural athletics.

To illustrate possible Association programs samples of posters, pamphlets, and charts were gathered; these could be secured by the average group at little or no cost. Bibliographies were compiled and made available to members of the Assembly. Materials were secured from the American Social Hygiene Association, 50 West 50th Street, New York City; the U. S. Public Health Service, Washington, D. C.; the Ohio W.C.T.U., Hartman Building, Columbus, Ohio; the Department of Psychology, Ohio State University; the Ohio Public Health Association, 1575 Neil Avenue, Columbus, Ohio; the National Forum, Chicago, Illinois. The talking slide-film, "For All Our Sakes," was loaned by the American Social Hygiene Association and shown at an afternoon session.

Community Projects. Chairmen: Louise G. Fellows and William Henry Genne.

Materials included information on: the conducting of community forums; cooperative eating clubs; social service work at Syracuse University; "Drama for the Community" from Michigan State College; The Yale Hope Mission's work with transient men; hospital counseling as carried forward by The University of Michigan Student Christian Association; the College Summer Service Group in New York.

Student Cooperatives. Chairman: Claude C. Shotts.

The material on display came from twelve colleges in which student cooperatives are operating. Included were: pictures; organizational diagrams; publicity sheets; constitutions; magazine articles. Wallace Campbell of the Cooperative League of the

U. S. A., and William Moore, President of the National Committee on Student Cooperatives of the Cooperative League, aided the discussion.

Interracial Education. Chairman: Frances Helen Mains.

The display included resources, program helps, and exhibits; there was frequent discussion of questions growing out of the commissions. Materials displayed came mainly from the following organizations:

Commission on Interracial Cooperation, 710 Standard Building, Atlanta, Georgia

National Association for the Advancement of Colored People, 69 Fifth Avenue, New York City

Rosenwald Foundation, Chicago, Ill.

Urban League, 1003 Broadway, New York

Federal Council of Churches—Interracial Division, 297 Fourth Avenue, New York

American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

Womans Press, 600 Lexington Avenue, New York

Individual Colleges

The year-round program of the Christian Association was demonstrated in exhibits representing:

River Falls State Teachers College.....J. P. Jacobson

University of Texas.....Augusta Roberts

University of Georgia.....E. L. Secrest

Hampton Institute.....J. Oscar Lee

North Central College.....E. E. Domm

Motion Pictures as a Program Resource. Leaders: Dr. Howard Le Sourd; Mr. William Rogers.

The purpose of this feature was to call attention to the possibilities of using motion pictures as resource for stimulating thinking on fundamental social and personal problems, and for providing concrete and realistic situations for group discussions.

The plan included (1) showing a number of the "Secrets of

Success" series to illustrate the problems presented in current photoplays and to demonstrate how excerpts from these photoplays may be used as the basis for discussions; (2) exhibiting a number of short subjects taken from theatre releases to indicate the possibilities of the use of this plan for motivating interest and guiding discussion in student assemblies; (3) calling attention to the use of selected photoplays in the theatre as the basis for subjects of meetings.

Films used as demonstrations were: *Secrets of Success*; *Broken Lullaby*; *Sign of the Cross*; *Cradle Song*; *Gentlemen Are Born*; *The Band Plays On*; *Wednesday's Child*; *One Night of Love*; *Alias the Doctor*.

Shorts: *The Servant of the People* (M.G.M.); *Give Me Liberty* (Warners); *Crime Doesn't Pay* series (M.G.M.); *The Perfect Set-up*; *Hit and Run Driver*; *The Boss Didn't Say "Good Morning"* (M.G.M.); *The Man in the Barn* (M.G.M.); *Friend Indeed* (M.G.M.); *The Beneficent Reprobate* (Y.M.C.A.); *March of Time* (Y.M.C.A.).

"Musical Moods" (audio): *Italian Caprice*; *In a Monastery Garden*; *Barcarole*; *In a Mountain Pass*.

The motion pictures shown under the direction of William Rogers of the Visual Education Experiment of The Harmon Foundation were: "Calhoun, the Way to a Better Future," a one-reel 16mm. silent film, depicting the background and work of the Calhoun School (for Negroes) in Alabama; part of an old Ruth Roland serial, shown to indicate the historical development of motion pictures; "Chronicle," a one-reel 16mm. silent life situation film made by amateurs at the University of Southern California; "Japan and Her Problems," three-reel silent 16mm. study of life in Japan; a three-reel silent 16mm. motion picture produced by the China Colleges Association of student life in a North China college; "The Hours of Trial," the eleventh reel in the series on the life of Christ, "I Am the Way." Phonograph records cued to these films provided musical accompaniment.

Recreation. Leaders: Mr. and Mrs. Lynn Rohrbough.

The purpose of the recreation group was to provide relaxation

and to demonstrate new methods of recreation for use in camps.
The following games were demonstrated:

5 Minute Corner (Play & Run)

Bolero (Mexico)	Pommawonga (Am. Ind.)
Box Hockey	Scoop
Dancing Doll (N. Eng.)	Shove Groat
Pickup Sticks	Yo-Yo

Trick Shop

Ba Gwa (China)	Lie Detector
Buttonholer	Lover's Yoke
Devil's Needle (China)	Nine Block
French Solitaire	Pyramid
Jacob's Ladder	Tangrams

International Games

Chinese Friends	Dutch Tactics
Anagrams	Emperor (China)
Chess-Checkers	Go-Moku (Japan)
Chongkak (Java)	Helma (Sweden)
Dominoes	Morris (England)
Ruma (India)	Wari (Africa)

Mr. Rohrbough taught the following games and dances to the group:

Play Party Games

Brown Eyed Mary	Sandy Land
Four in a Boat	Shoo Fly
Jennie Crack Corn	Skating Away
Jolly Miller	Susan Brown
Old Brass Wagon	Turn the Glasses
O Susanna	Skip to My Lou

Folk Dances

Come, Be Joyful (Germany)	Napoleon (Denmark)
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Country Dances

Double L. (Ala ba ma)	Quadrille No. 2
Elbow Swing (Alabama)	Sicilian Circle
Figure Eight (Alabama)	Soldier's Joy
Nellie Gray	Thread the Needle
Ocean Wave	Virginia Reel

The culmination of the Assembly recreation program was the New Year's Party December 31—a real party in which the entire Assembly participated.

The Dance. Leader: Ruth Kennell.

In four two-hour periods the Dance Group, consisting of a relatively small number of students of varying degrees of training and ability, sought to use their bodies as a means of expressing experiences which hitherto had been purely mental or emotional.

The first part of the period was spent "loosening up," freeing muscles to primitive rhythmic patterns of tom-tom beat, long stretches to poetry, swinging into waltz time or jig time, and in general acquiring a vocabulary of movement. The second part of the period was given to a consideration of music forms and interpretation. Negro spirituals presented themselves as particularly fundamental to the feeling of the group. "Swing Low, Sweet Chariot" evolved out of the rhythmic swings of the previous hour, and "Go Down, Moses" brought out a lunging mass movement expressive of an oppressed people. The group sang the spirituals, led by a Negro soloist.

Bach chorales were played and analyzed. A processional was designed by the group to "Awake, A Voice Commands," with consideration to space, form, and technique. Further study in composition brought forth a group project which grew out of the desire to put into choreographic form the Christian ideals for the world inspired by the Assembly.

The significant response may be summed up in the words of some of the students: "Never before had we realized the joy of expressing with our bodies what we constantly feel and think. It has opened up a new avenue of activity for us."

Drama. Leader: Roswell Barnes.

New use of the drama as a medium for the effective presentation of issues was explained by the leader. Taking single acts from "Tailor-Made Man," "The Fool," and "Waiting for Lefty," he showed how each deals with problems of labor and capital, although the approaches are strikingly dissimilar. Those partici-

pating in such a study are stirred to form a judgment on the situation portrayed and to analyze the complexity of the ideas presented.

On Friday afternoon the Miami University students produced the play "Smoke," to show the use of drama. This was made possible through the leadership of Mrs. Brodie Taylor, of the Miami University Drama Department. Preceding the play there was a discussion of the use of drama on a local campus and in the churches. The Christian Association can enlist the cooperation of the university dramatic group in putting on plays or parts of plays; dramatic students who are active in the Christian Associations can coach plays; plays of social significance and of dramatic merit can be suggested to the Drama Department by the Christian Associations; the churches and the Christian Associations can cooperate in producing plays; groups can meet and suggest issues and put on impromptu plays.

Negro Art Exhibition. Chairman: Rollo May.

The Harmon Foundation made available a striking exhibit of the work of Negro artists. Comprising painting, sculptural and photographic studies, this fine collection is the fruit of the encouragement which the Foundation has given, over a period of years, to gifted Negroes. On a local campus, such an exhibit may become the center of a plan to deepen art appreciation and at the same time increase understanding of the artists. The Harmon Foundation makes these exhibits available to Christian Associations, churches, museums, galleries, and other community centers. Illustrated booklets describing art exhibits, motion pictures, lantern slides, and literature may be secured from The Harmon Foundation, 140 Nassau Street, New York City. The group on exhibit at the Assembly consisted of eight wood carvings, two bronze pieces, twenty-three paintings, and other drawings.

Music. Leaders: Mr. and Mrs. Russell Ames Cook.

The purpose of the music program of the Assembly was to acquaint students with our heritage of music, particularly that of a religious or inspirational character. One hundred and sixty-

five joined the choir and after the second rehearsal sang "Hallelujah, Amen," from "Judas Maccabeas," by Handel, as the musical prelude to the evening meeting. At each rehearsal new music was started, not hoping that it could be perfected in this short time, but rather to become acquainted with the greatest expressions from the choral works of such masters as Bach, Handel and Brahms. Each evening the choir sang the music which they had prepared as the prelude of the evening meeting.

Music which the choir found interesting and which would be valuable to the Student Christian Associations is here listed:

Bach: Chorales: Now Let Every Tongue Adore Thee; Jesus, Joy of Man's Desiring; My Soul, There Is a Country; Deck Thyself, My Soul, With Gladness; Now Thank We All Our God.

Handel: Hallelujah, Amen, from *Judas Maccabeus*; Let Their Celestial Concerts All Unite; Then Round About Thy Starry Throne.

Brahms: How Lovely Is Thy Dwelling Place, from *Requiem*.



V

SECTIONAL CONFERENCES

**The Sixth National Conference of Theological Students
Alumni Conference**

THE THEOLOGICAL CONFERENCE

THE Sixth National Conference of Theological Students, sponsored by the Interseminary Movement, was an integral part of the National Student Assembly. The ninety-five delegates from thirty-five seminaries represented a wide spread of denominational affiliation and geographical location. At the heart of the program was the work of the ecumenical conferences at Oxford and Edinburgh.

Each morning was given to a presentation and discussion of a vital theme: the relation of the Church to the Community; the relation of the Church to the Economic Order; the relation of the Church to Education; the relation of Church and State; an interpretation of the Edinburgh Conferences. In addition to these daily discussions, eight commissions worked in areas of deepest concern to the delegates:

The Church and Labor

The Church and International Conflicts

Theological Trends Among Seminary Students

What Is the Church?

Toward a United Church

Professional Problems and Experiments Among Ministers

Toward Fuller Understanding Between Clergy and Laity

The World Mission of the Church

Dean Henry P. Van Dusen, Professor John C. Bennett, Dr. Edwin Ewart Aubrey, and Dr. William Adams Brown reported on Oxford and Edinburgh. These and other Assembly leaders contributed to the discussions and served as commission resources. In addition, Dr. Grace Loucks Elliott interpreted to the group the Program Laboratory which occupied the afternoon periods of the general Assembly program; and Lyman Hoover presented the modern trend in missions. Students presided at the various sessions of the Theological Section, led the music period, took minutes and led in the commissions. A student steering committee functioned throughout.

For the first time in the history of the Interseminary Movement in this country, a national student committee was formed. It will be composed of the president and one delegate from each region, and will meet annually in the autumn. The significance of this action lies in the fact that representative students will plan and guide this ecumenical movement, in cooperation with the National Interseminary Committee. Appointment of a nation-wide editorial board for the *Interseminarian* was another practical achievement.

The students requested the various seminaries (student bodies and administrations) to support financially the work of the Interseminary Movement. If this student request for funds is an indication of a vital interest in the work of the Interseminary Movement the conference achieved what can well be the beginning of a new and vigorous movement among theological students in this country.

The findings of the eight commissions represent the heart of the work of the theological group. The commission reports were presented, not as resolutions but as practical guides in relation to specific issues. In plenary session they were recommended for earnest and prayerful consideration by theological students and professors throughout the country. The commission findings are given in brief. (Full reports may be secured from the Interseminary Movement, 347 Madison Avenue, New York, N. Y.)

THE THEOLOGICAL COMMISSIONS

THE COMMISSIONS ON CHURCH AND LABOR. It was recommended:

That local chapters of the National Religion and Labor Foundation be formed in the seminaries, to bring theological students into first-hand contact and cooperation with the organized labor movement and to promote mutual understanding between the Church and labor. The labor movement needs to be implemented by the dynamic and the ideals of prophetic religion; the Church needs to recognize the potentialities of the labor movement as a means of realizing, in part, the social ideals of Jesus.

That labor conditions on the seminary campus—hours, wages, working conditions—be examined critically. While we expend energy trying to solve the economic injustices of General Motors and U. S. Steel we may be permitting exploitation in our own seminaries and churches. How are cooks, maids, porters, janitors treated in your seminary?

That a social action committee within the Interseminary Movement study and give direction to the recurring problems arising in the seminaries in relation to the Church and labor.

THE CHURCH AND INTERNATIONAL CONFLICT. Great interest was manifested in the relation of the Church to international conflict. The report begins with a confession of the guilt which the Christian Church and the country to which we belong must share for the present world discord. There were recommendations for removal of tariff barriers and repeal of the Act excluding Orientals. It was recommended that there be sent to all seminaries a letter appealing for funds to help students in the Far East who are in dire need as a result of the undeclared war between China and Japan.

THEOLOGICAL TRENDS AMONG SEMINARY STUDENTS. The great interest in this Commission was an indication of renewed interest by students in the message and implications of the gospel of Christ. This Commission recommends:

That each student acquaint himself with influential contemporary theological thinking, so that he may understand his own world and do his own thinking more intelligently.

That each student think through for himself the problem of theology, not with a view to building a system but with the object of achieving a rational understanding of his faith as a foundation for his own life and work.

That students of different schools and traditions meet frequently for discussion of opinions and problems.

That a selective bibliography of current religious thought be prepared as a help to students who have little acquaintance with theological thought outside their own schools.

WHAT IS THE CHURCH? The Universal Church was distinguished from the institutional aspect of the church. The following quotation incorporates two of the suggestions of the report

of this commission: "There are elements of value in the Roman, Anglo-Catholic, Lutheran and Reformed high conceptions of the church which are ill-realized by those who look upon the church as a purely human association of isolated individuals coming together occasionally for worship and recreation. The individual Christian should beware of exaggerating his own place in the church. In humility he should try to learn of the church, thinking of it as primary and himself as secondary."

TOWARD A UNITED CHURCH. This Commission presented the following statement:

Believing that in Christ we have a unity of faith and purpose that transcends the differences that divide us, and believing that not through denominational exclusiveness but only through the united Church can we achieve the kingdom of God, in penitence we dedicate ourselves to the pursuit of all constructive means of attaining the ultimate goal of the *Una Sancta*.

Suggestions for achieving this unity were: That we promote a searching and prayerful understanding of all Christian belief by individual and group study of the question of church unity in all of its aspects; by individual and group prayer for the ecumenical church; and by the united request of theological student bodies of their respective administrations to have all general courses in Doctrine, Church History, Liturgics, and Missions taught from the ecumenical point of view.

The Commission further recommended that we strengthen fellowship between theological seminaries wherever possible by: inter-seminary worship services and communion; discussion groups and forums; exchange of faculty and student speakers; an interseminary program of social activities and recreation.

PROFESSIONAL PROBLEMS AND EXPERIMENTS. The raising of standards of admission to seminaries was advocated. It was suggested further that seminary students confront capable undergraduates with the challenge of the ministry. The Commission recommended that:

We regard the privilege of service to Jesus Christ as ministers as an essential part of our reward, and we deplore the undignified and unprofessional pursuit of preferment and material compensation. We advocate that the ministry of which we are a part practice the brotherhood which it preaches. We feel that an exemplary brother-

hood will never obtain while individual ministers measure their success by the standards of this world, disregarding the needs of underpaid brethren.

Our Commission recognizes that what the church fails to do speaks so loudly to underprivileged groups that the world cannot hear what we, as ministers, say. We have no right to feel that we are fulfilling the mission of Christ's ministry in our own day, nor to take pride in intellectual attainments, until we are equally aware of social and economic sore spots to the extent that intelligently and effectively we may engage in social fields where racial inequalities and wage exploitation exist.

TOWARD FULLER UNDERSTANDING BETWEEN CLERGY AND LAITY. The Commission recognized the barrier of language. Theological terminology has little or no meaning for laymen. Seminaries and ministers should redefine certain theological concepts and state them in words full of vital meaning for laymen.

Since many important church conferences do not have adequate lay representation it was recommended that the clergy take responsibility for increasing the proportion of capable and intelligent lay leadership, and that proportional lay representation at church conferences be stressed.

Commendation of lay groups which have stood for the right, is an effective instrument for spreading good-will, and should be used by the Church in addition to criticism of wrong action. This strategy may be used effectively in the field of labor to win laymen to loyalty to the Church.

WORLD MISSION OF CHRISTIANITY. The Commission recommends that theological students make use of the available study outlines on the meeting of the International Missionary Council, to be held at Madras, India, in December, 1938. (Secure from the Council at 156 Fifth Avenue, New York City.) This material deals informatively with recent developments in the world mission of Christianity. "The greatest need of the Church today," the Commission states, "is a fresh hearing of the word of God."



Earnest, honest searching and an ecumenical yearning characterized this national interseminary conference. There was a frank

appraisal of present weaknesses in society and in the Church, a deep desire to know the mind of Christ for his people, and an awareness of the need for a fuller understanding and application of the gospel. The conference culminated in an impressive communion service led by Bishop William Scarlett. The communion was interracial, international, interdenominational. It was, in truth, ecumenical and a fresh manifestation of the grace of God in our time.

The Sixth National Conference of the Interseminary Movement has given the theological students and seminaries of America a commission for the days to come—a commission which can be discharged only in togetherness and in recognition of our common need and task as members of the body of Christ.

ROY McCORKEL,

National Secretary, The Interseminary Movement.

THE ALUMNI CONFERENCE

About fifteen alumni spent four two-hour periods discussing the problems of personal adjustment to community life; the value of the undergraduate program of the Student Christian Associations; the relative value of working in the church and other community agencies; and methods of community action.

The alumni recommended to the National Intercollegiate Christian Council that a selected mailing list be compiled of interested alumni; that they be kept in touch with the issues of current interest to the Associations; and that a fee be charged for this service which would cover the cost and constitute a small gift to the Movement.

VI

PERSONNEL AND STATISTICS

WHERE THEY CAME FROM

ATTENDANCE BY STATES

Alabama	15	Nebraska	18
Arkansas	10	New Hampshire.....	15
California	35	New Jersey	10
Colorado	16	New York	124
Connecticut	37	North Carolina	38
Delaware	2	North Dakota	12
District of Columbia.....	9	Ohio	166
Florida	7	Oklahoma	27
Georgia	39	Oregon	10
Illinois	75	Pennsylvania	135
Indiana	36	Rhode Island	3
Iowa	28	South Carolina	12
Kansas	35	South Dakota	5
Kentucky	39	Tennessee	25
Louisiana	9	Territory of Hawaii.....	13
Maine	18	Texas	43
Maryland	15	Vermont	5
Massachusetts	87	Virginia	29
Michigan	37	Washington	11
Minnesota	10	West Virginia	20
Mississippi	26	Wisconsin	19
Missouri	23	*Foreign Countries.....	2

SUMMARY OF ATTENDANCE

DELEGATES	1,219
LEADERS	75
FRATERNAL REPRESENTATIVES.....	31
NATIONAL STUDENT STAFF.....	25

Total Attendance 1,350

INSTITUTIONS REPRESENTED:

<i>Colleges and Universities</i>	296
<i>Theological Seminaries</i>	25
STATES AND TERRITORIES REPRESENTED.....	43

* Seventy-four students from foreign countries now studying in the United States are counted in the attendance (above) from states.

THE LEADERSHIP

STUDENT CO-CHAIRMEN

JACK McMICHAEL, Emory University '37

ODILE SWEENEY, Hampton Institute '37

The Evening "Team" speaking on

THE STRUCTURE AND CONTENT OF THE CHRISTIAN FAITH

EDWIN EWART AUBREY, Professor of Christian Theology and Ethics,
The Divinity School, University of Chicago

JOHN C. BENNETT, Associate Professor of Christian Theology,
Auburn Theological Seminary

T. Z. KOO, Secretary of the World's Student Christian Federation

ROSE TERLIN, Secretary of the World's Student Christian Federation

HOWARD THURMAN, Dean of the Chapel, Howard University

HENRY P. VAN DUSEN, Dean of Students, Union Theological Seminary, New York

WORSHIP

led by

BISHOP WILLIAM SCARLETT, Christ Church Cathedral, St. Louis

COMMISSION LEADERSHIP

I. THE STUDENTS AND CAMPUS LIVING

Chairmen:

ROBERT MAGILL (s), University of North Carolina

STELLA SCURLOCK, National Student Secretary, Y.W.C.A.

Secretaries:

GRETCHEN HEALD (s), Wellesley College

HERBERT KING, National Associate Secretary, Student Division,
Y.M.C.A.

NOTE: (s) designates undergraduate student.

Resources:

GEORGE L. COLLINS, Baptist Student Pastor, University of Wisconsin

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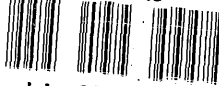
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